The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 3.—WHOLE NUMBER 939.

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Daily Public Worship.

"One day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of ungodliness."---*Psalm lxxxiv.* 10. 11.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
In ALL SAINTS' CHURCH . . . . 8 "
In ST. LUKE'S CHURCH . . . . 8 " 6 1-2 "
Holy Communion every Sunday at 7 A. M., except 2nd Sunday in the month, at the usual hour.
In ST. CLEMENT'S CHURCH . . . . 9 "
In CALVARY CHURCH . . . . 8 " and 6 P. M.
In CHURCH OF THE ANNUNCIATION . . 9 " and 4 "
In CHURCH OF THE HOLY COMMUNION . 7 1-2 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 1-2 P.M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In CHURCH OF THE CRUCIFIXION . . . . 8 A. M.
In EMMANUEL CHURCH . . . . 9 " 7 1-2 "
In CHURCH OF THE HOLY APOSTLES . . 9 " 7 "
In GRACE CHURCH, Brooklyn Heights, 8 1-2 4 1-2 "

Calendar for March.

18 Fourth Sunday in Lent.
25 Fifth Sunday in Lent—The Annunciation of the Blessed Virgin Mary.

APRIL.

1. Sunday next before Easter.
2. Monday before Easter.
3. Tuesday before Easter.
4. Wednesday before Easter.
5. Thursday before Easter.
6. GOOD FRIDAY. (Proper Psalms instead of Psalms for the day.)
7. Easter Even.
8. EASTER DAY. (Proper Anthems—printed immediately before the Collect—instead of "Venite Exultemus"; and Proper Psalms instead of the Psalms for the day.)
9. Monday in Easter Week.
10. Tuesday in Easter Week.
15. First Sunday after Easter.
22. Second Sunday after Easter.
25. St. Mark the Evangelist.
29. Third Sunday after Easter.

Poetry.

For the Churchman.

Lent.

Oh! Holy Saviour! strength'ning grace,
To us thy sons impart;
And when, within this holy place
We bow with contrite heart,
Oh! hear our humble, earnest prayers,
And by thy wondrous might,
Make us of life unending heirs—
Crown us with heavenly light.
And by thy fasting and distress,
Thy cross and weight of woe,
Teach us the way to happiness,
Thy righteous paths to know.
As thou for forty days did'st fast,
Thy heart with anguish rent—
So strengthen us, that we may fast
Throughout this holy *LENT*.

Feb. 19th, 1849. E. M. P.

From the Missionary.

A Tear in the Chalice.

It was a darkened room;
And, by a sick man's bed,
The white-robed man of God
Had blessed the Wine and Bread.

We knelt, a mourning band;
For that sick man was dear:
His was a Father's hand,
We loved, without a fear.

We tasted of the Bread,
Which giveth life to all,
Who, on Christ's Body, fed,
For His forgiveness call.

And, when, to each, he gave
The silver Chalice, bright,
Filled with that blushing Wine,
Which glads the sinner's sight;

Within the blessed Cup,
There fell a crystal tear,
Which, from a heart, welled up,
Dissolved with grief and fear.

It was a beauteous sight,
That eye-distilled dew,
Like a diamond, pure and bright,
In a flood of ruby hue.

Could I fail, as I knelt, there, near,
To regard it, as a sign,
That God, through the Wine, would bless the tear,
As, for the tear, the Wine?

Burlington College, January 27, 1849. D.

Selected Matter.

Filial Duty:

A SERMON DELIVERED IN TRINITY CHURCH, PITTSBURGH, ON THE FIRST SUNDAY AFTER CHRISTMAS, DEC'R 31ST, 1848.—BY GEORGE UPFOLD, D. D., THE RECTOR.

(Concluded from our last.)

"And he went down with them, and came to Nazareth, and was subject unto them.—*Luke* II. 51.

Filial duty involves, as another general leading principle, its due discharge in *word*. This relates to and comprises that, in which we sometimes find children painfully and discreditably deficient or indifferent—the maintenance of a respectful demeanor and address in all their intercourse with their parents. It is a most important, nay indispensable part of the obligation to "honor and fear our mother and our father," the omission of which admits of no excuse, while its observance constitutes one of the loveliest features of the filial character. Nothing, indeed, is more attractive, prepossessing, and bright in promise and in hope, on the part of a child, than this habitual practical reverence; and nothing more disgraceful, offensive and odious than its opposite. The language and deportment of children towards their parents, ought ever to be the echo and manifestation of their reverential thought. They should associate with the authors of their being, as inseparable ideas, an ever present sense of their natural superiority of position and authority, and whether in their presence or absence, in speaking to them, or in speaking of them, invariably treat them with all deference, kindness, and affectionate respect, in words, in attitude, in every movement and every action. Their tone and manner and language, on all occasions, should be that of subordination, carefully avoiding all harshness, rudeness, and petulance in their presence, and in their absence as carefully eschew the practice in which children sometimes indulge, of talking about them complainingly, disparagingly, with undue and irreverent familiarity, coarsely, flippantly, and insolently. Not only the "cursing tongue," the "mocking and despising eye," which the royal moralist so emphatically and awfully denounces, but every approach thereto, in the use of reproachful and derogatory epithets, and in the assumption of a scornful, supercilious manner, is equally unfilial, and as such, aggravatingly sinful. The character and reputation of parents should be very dear to their offspring.—Even their foibles and faults should be treated with delicacy, tenderness and forbearance, and instead of being, as they sometimes are, made matters of ridicule, harshly animadverted on, and wantonly exposed, they should, as far as a good conscience, and truth and justice allow, be extenuated, and at all events as far as possible, concealed. No matter what the social position of parents, their disadvantages of education and intelligence, their frailties and defects, in the eyes of their children they should be ever venerable. They are our parents, and it should be our aim and endeavor to secure them all rightful consideration and respect by respecting them ourselves, in word and in behavior. It is a sacred as well as an unalterable relation, clustered about with endearing associations, and affecting and weighty claims; and it must be some great negligence, injustice and cruelty on the part of parents, something exceedingly wicked and criminal, something monstrous in conduct, which can throw these associations into shade, and impair, weaken and forfeit those claims. And even in such cases, kindness and gentleness, though they may not be reciprocated, and courteousness and forbearance, though they may be harshly repelled, are still their due. Indeed there are no conceivable circumstances, in any stage or condition of the mutual relationship when tenderness, kindness, reverence in word and deportment, are not demanded from children to parents, and when the refusal, omission or evasion of them, admit of any reasonable plea, or just apology. When the parental office is duly discharged, they are imperative, and are to be "invariably rendered, without qualification, without reserve, without reluctance." When it is neglected or perverted, though they may seem to be undeserved, and may be hard to practise, yet they are then the dictates of nature, and the command of God: and if, as has been well remarked, "the duty be difficult, it is proportionally excellent, honorable, and lovely."

Filial duty, moreover, as another general and prominent principle of its exercise, is to be discharged in *deed*. And this opens a wide field of remark, which, however, cannot be pursued extensively now, and must be restrained to some of the more immediately important considerations. The obligation, in this respect, involves submission to the lawful authority of parents, and obedience to their reasonable and just commands. And it is a matter not to be merely talked about, but done, and done willingly, promptly, and unreservedly. For it is both a natural and a Divinely commanded obligation. It grows out of the very relation of parent and child, which by nature and necessity, as well as God's ordinance, is that of governing and being governed. And it is in principle, however much, from the force of various circumstances, it may vary in degree, unalterable, a natural result of the mutual relationship, of that nurture, sustenance and protection on the one part, and that helplessness and dependence on the other, which are characteristic of and inseparable from such relationship. But more than this, it is the express and positive teaching of the inspired word, the revealed law of our spiritual life. "Children," saith St. Paul, "obey your parents in *the Lord:* for this is right. Honor thy father and mother, which is the first commandment with promise, that it may be well with thee, and thou mayest live long on the earth." And again, "Children obey your parents in *all things:* for this is well pleasing unto the Lord." These precepts are of general application, and with the incidental condemnation of "disobedience of parents," as characterizing "a reprobate mind," and the "having a form of godliness but denying the power thereof," constitute the christian filial law in all its length, and breadth, and extent; a law, requiring, in childhood and early youth, implicit, as well as willing and ready submission, and proportionably so when youth is merging or hath merged into manhood; and the spirit of which never ceases to be obligatory in degree as long as the mutual relation of parent and child remains. There is but one exception, and that is implied in the terms in which the law is enunciated; it is when parental commands are in themselves sinful, or involve any infraction in letter or spirit of the holy law of God.

And filial obedience, which is ordinarily rendered readily under circumstances of immediate intercourse with parents, ought to be rendered with equal readiness and fidelity where that intercourse is temporarily interrupted and broken off. The parental home does not in any respect limit the obedience of children. When they have left it for a time, for purposes of education, or business, or recreation, the obligation is nowise impaired or lessened. Abroad, as well as at home, parental counsel should be reverentially regarded, parental injunctions submissively obeyed, parental admonitions dutifully followed, and known parental wishes religiously consulted. The duty required is and ought not to be an eye service. It is a duty involving sacred and unalterable principles; a service growing out of a sacred and unalterable and most tender relationship. It is based, moreover, on the authority of God our Saviour; his prerogative is invaded by any violation or neglect, and his omniscient eye is ever upon children, noting obedience and disobedience. He sees the action, he perceives the motive, its purpose, the very inchoate desire, the secret spirit; he records each and all against the day of final account, and he will judge and recompense.

But it is not in mere obedience that the duty consists in act and *deed*. The law is of extensive and diversified operation. Children "honor and fear their mother and their father," when they return as much as in them lieth, the love, the affectionate kindness, the unwearied care, the nurture, sustenance, and protection which they have received; when they make it a point of duty, and regard it not as irksome and burdensome, but a delight, to contribute in every practicable way, to promote the pleasure, the happiness, and the welfare of their parents. Filial piety is never more engaging and attractive, than when it attentively anticipates the wishes and wants of parents; prompts children to put forth efforts to increase their comforts, mitigate their troubles, soothe their sorrows, and in innumerable ways which are ever presenting themselves, dutifully and gratefully repay the love which watched, with such solicitude, over their helpless infancy and opening years, and exists, an unquenchable flame, until the last lingering pulsation of the heart extinguishes it to mortal eye, and the grave hides their venerated forms from the sight. As we advance in life, indeed, filial obedience becomes necessarily modified in its actual discharge, though unchanged and unchangeable as a practical sentiment. When we have left the parental home, have entered on the busy occupations of manhood, have families of our own, and are parents ourselves, the relative position is materially changed and with it the duty is materially changed and varied. We cannot, nor are we obligated to obey our parents, and "honor and fear" them in the same way and to the same extent as we were bound to honor and obey them in our infancy and earlier years. From many specific duties of our state of dependence and pupilage we are released. Still, as before remarked, the spirit of the law remains, and imposes many important duties, which are not only obligatory, but involving unwavering kindness and solicitous attentions, serve to minister much to the happiness and tranquility, if not necessary to the comfort and sustenance of the authors of our being; shed a brightness over the declining path of their pilgrimage; dispel the gloomy clouds which may and frequently do overspread the evening of life; and throw as cheering a radiance as is possible around them, when their sun is low in the heavens and is sinking beneath the horizon, amid the feebleness and infirmities of age, and is about to disappear behind the dark mountains, on the long night of death.

These, my brethren, are the leading principles of filial duty, of that *subjection* to parents, of which our blessed Lord set so brilliant an example, when, at the command of his parents according to the flesh, "he went down with them and came to Nazareth, and was subject unto them,"—which he enforced in his positive teaching as the Prophet of God; and which he additionally sanctioned by a subsequent example of tenderest filial love, and that in the remotest bearing of its obligation, when, amid the bitter agony of Calvary, he evinced his affectionate solicitude for his mother, who "stood by the cross," a spectator of his sufferings, and commended her to the care of "the disciple whom he loved," and said unto her, "Woman, behold thy son!" and to the disciple, "Behold thy mother!" Let all, let children and youth particularly, contemplate this affecting and impressive example, and resolve and endeavor to emulate it. Let them cherish, in their inmost soul, in their heart of hearts, the spirit of the obligation it sanctions, associating it with their liveliest affections, and allowing it to influence all their life and conduct. It is the law of nature and of God. Let the germ implanted in every bosom, be sedulously cherished and diligently cultivated. Let a duty, written as with a sunbeam on the pages of inspired scripture, reflected in a flood of brilliant, beauteous, and glorious light, from the example of the Son of God, which is a deeply rooted principle of our common humanity, affecting all the varied phases of our probationary existence, to which our baptism solemnly pledges us, which is made unalterably binding by our very adoption of grace as "members of Christ and children of God," and which so deeply concerns, with every other commanded obligation, our ultimate entrance into that "Kingdom of heaven," of which we are conditionally "inheritors;" let this duty receive, as is its due, our earliest, our continuous, our latest obedience. It is a pure, a holy, a heavenly impulse; let it be nurtured, cultivated, and kept in constant, lively, and vigorous action. Let nothing be allowed to impair its energy or weaken its influence. And oh! let it never be repelled in its hallowed promptings, by vice and profligacy, by grovelling avarice, by selfish and hardened ambition, by voluntary indifference, coldness and callousness of heart. Its practical discharge, and the results thereof, are of the first importance in their bearing on our present character, welfare and peace; for a cold hearted, disobedient, unfilial, irreverent child never prospers in the long run, even in things temporal—and they intimately involve our better welfare, our character with God, and our eternal peace. God, who hath implanted the impulse and enjoined the duty, will take account of their improvement or misimprovement, and when he judgeth the world in righteousness by that Man whom he hath ordained, this duty and our discharge or neglect thereof, will not be of least consequence, in that measure of conduct, which will then decide our destiny, for weal or for wo, forever.

My brethren, if filial duty as it has been imperfectly attempted to be set forth, be of so holy and ennobling a nature, so lovely and attractive in its practical manifestation, so promotive of our present welfare, and so essential to the realization of our future hopes, what must be its opposite? And what shall we say of its refusal, its neglect, its evasion, and of those children, whether in childhood, in youth, or in riper years, who regard its obligations with indifference, who in any way or degree lose sight of its demands, who are callous to its generous promptings, or who sparingly, reluctantly, and grudgingly yield its commonest duties? In the case of such a sin, for sin it is, and of an aggravating and deeply debasing character, involving an amount of moral turpitude which it is difficult to measure or express, in a violation of this obligation, there is not even the poor apology of sudden temptation. It must, in its very nature, be deliberate; a sin of spontaneous production; not the result of passionate impulse, so much as of choice and habit. And how greatly does this aggravate its offensiveness in the sight of God, add to its guilt, and spread with danger, danger to our highest interests, the path of its indulgence! An undutiful child is chargeable with inexcusable ingratitude. This, independent of other enormities involved in his refusal or neglect of parental claims, brands his character and conduct with odiousness and infamy. He is an object of virtuous indignation and abhorrence; a mark at which the finger of scorn is justly painted. He is *ungrateful;* and it was the remark of an ancient heathen moralist, that when, with good reason, you denounce a man as ungrateful, you have exhausted all the terms of reproach. And if the sin of ingratitude be estimated, as it well may be, by the sacred and tender character of those who are its objects, and the number and nature of the favors received, filial ingratitude must be an offence of the darkest hue. For who can estimate parental kindness, who can measure parental favors, flowing as they do in a perrenial stream from the exhaustless fountain of parental love. To our parents we owe everything, our existence, and with that, for many a year of infantile helplessness and dependence, sustenance, protection, shelter, all that constituted our comfort, our health, our happiness. When we were hungry, they fed us; when thirsty, they gave us drink; when naked, they clothed us; when sick they ministered unto us. With what painful anxiety, with what emotions of alternate fear and hope, did they watch over us! With what earnestness, tenderness, and depth of affection, did they sympathize in our sorrows and rejoice in our joys! In health we were the subjects of their unwearying solicitude and constant care. In sickness, through the perilous diseases incident to the opening years of life, they sat by our cradles, often day after day and night after night, watching us in our troubled sleep, soothing our cries of pain and anguish, and cheering us with the voice and accents of kindness and love. The same care extends through the comparative helplessness and dependence of childhood and youth. Then we need their nurture and protection; and we receive them with readiness and freeness, and undiminished affection. To them we owe the blessings of education, our moral and mental culture, our first start in the world, and frequently much and valuable subsequent assistance. And shall we turn again and rend the staff that has supported us, when we should have otherwise fallen, suffered, perhaps prematurely perished? Shall we even requite their kindness and care with coldness and neglect? Are benefits, such as they have bestowed, to be forgotten even, much less repaid with ingratitude, positive or virtual? Can we contemplate with insensibility, the manifold favors, which cluster around every recollection of our parents in infancy, childhood, and youth? Can we be ungrateful, thankless, for what they have done, yea and for what they have endured, for us? Well did the great poet of human nature, put into the mouth of a deserted and abused father, the indignant and cutting reproof—the quotation of which, though from a secular source, may be excused for its appositeness and force:

"Ingratitude! thou marble-hearted fiend,
More hideous, when thou show'st thee in a child,
Than the sea-monster!—Filial ingratitude!
Is it not as this mouth should tear this hand,
For lifting foot to 't! * * * *
How sharper than a serpent's tooth it is
To have a thankless child!"

Children and youth of my pastoral charge, and all who sustain the filial relationship, are any of you conscious in any degree of this great fault? approximating even to this great vice? for enormous it is in all its aspects, bearings and results. Are any of you refusing obedience to the reasonable and lawful commands of your parents, slighting their counsel, indifferent to and regardless of their admonitions, despising their reproof? Do any of you regard them with irreverence, and treat them unkindly, with discourtesy, with disrespect? Pause, and ponder the baseness of such conduct. Recall the benefits you have received, perhaps are yet receiving, because yet needing them. Indeed, recall them all you cannot, for they exceed all power of enumeration, and go far beyond the beginning of conscious memory. Parental kindness, care and toil, began and were in vigorous exercise before the first beaming of intelligence. And their tender assiduities thus began have known no weariness or intermission, have never ceased, never faltered. The efficient practical love manifested in infancy, has extended and is extending through childhood and youth; nay, in various ways into manhood. Is it not so? And shall any requite this unceasing solicitude, care, and kindness, by any want of reverence, by any act or spirit of insubordination and disobedience? Shall any, whether children or persons of riper years, dishonor, by indocility, by neglect or evasion of duty, those whom nature prompts and God commands us to honor, obey, and treat with responsive tenderness and kindness? And oh, will any attempt to dry up the ever gushing fountain of parental sympathy, by willful, practical, shameful ingratitude; refuse, or withhold, when required, reciprocal care and sustenance; and worse than all assume the tone and attitude of contempt and scorn.

There is not only disgrace and infamy in such dereliction of filial duty; there is fearful, aggravated sin. Disobedience of parents, actual or constructive, direct or indirect, positive or negative, in deed, in word, in purpose, in thought, is an offence against God. His word declares and denounces it as sin. Under the former rigorous dispensation, punishment immediate, severe and fatal was enjoined and inflicted by Divine appointment. "Every one that curseth his father or his mother, shall be surely put to death; he hath cursed his father or his mother; his blood shall be upon him." The prohibition extended under a severe penalty, even to the contempt of parents, evidently including the refusal of due reverence, and decorous language and behaviour, with the minute courtesies of domestic life; for it is written, "Cursed be he that setteth *light* by his father or his mother; and let all the people say Amen!" And though, under the milder dispensation of the gospel, there is a change in this respect, and those immediate penalties are not recognized and allowed, there is no change in its estimate and representation of the heinousness of the offence. It declares it to be a sin of magnitude, of deep and damning guilt; for which an account will be surely and rigidly demanded in that day to which all moral punishment is deferred: "that great and terrible day of the Lord," when he shall come again in glorious majesty, to judge the world he previously came, in great humility, to save and bless.

Have we then, any of us, children, youth, or those of maturer years, been unmindful of, or indifferent to this important relative and social duty, this indispensable part of the law of our spiritual life, and are still careless and neglectful of the obligation? Let it enter into the self scrutiny which the close of the year so significantly suggests and urges. If conscious of the offence in any manner or degree, let us, with penitence deep and unfeigned for all past derelictions in this respect, piously resolve, and earnestly endeavor, in the ability of heavenly grace which God giveth in answer to prayer, an amendment and reformation, in spirit and in act. At the close of another year we may not have parents to honor and fear, to love, and cherish and obey. We may be bereaved of them and of their kindness together; our negligence may be irreparable, and the opportunity of redeeming the past be denied, though it be desired earnestly, importunately, and with tears. The grave may cover them, and from it issue a voice of lasting condemnation and reproach. Would we save ourselves this bitter and clinging remorse? would we avoid the sin and the shame of the blackest of all ingratitude! would we approve ourselves to God and to our own consciences in a point of duty relatively to which the will of God is plain, and its demands imperative and extensive?—and conscience, however much and purposely deadened, will from time to time rise up in all its energy of remonstrance, and with trumpet tongue accuse and condemn—would we desire in our subsequent career to command the respect and secure the esteem of the virtuous and the good, make the days of youth delightful, manhood pleasant, and old age serene and tranquil? let us never, never forget, but be ever practically mindful of the commandment with promise "Honor thy father and thy mother," and "Ye shall fear, every man his mother and his father," sanctioned and enforced as the command is, by the brilliant, impressive, and winning example of our blessed Lord, as the child Jesus, who, at the remonstrance and desire of his virgin mother, "went down with them,"—his parents according to the flesh—"and came to Nazareth, and was subject unto them."

Filial piety, my brethren—I would impress it upon your minds—is fraught with blessings in this world, and with the purer, abounding and enduring blessings of the world to come. As a practical principle, its influence and power are extensive, ramifying secretly, but efficiently, through all the social relations of life, from small to great. It is the delight, the charm, the attraction of home; the talisman of the domestic circle, promotive and conservative in a large degree of its harmony, its comfort, and its prosperity. It is the basis of social order in the family, in the community, and through these, in the more extended organizations of government. The state indirectly feels the influence of its individual and personal exercise in the spirit of subordination which it creates and diffuses; for in proportion as that prevails, the general social fabric is strengthened, stablished, and sustained. Particularly and generally, near and remote, personally, and collectively, it is eminently beneficial. And its rewards are great. Here in this probationary pilgrimage, besides the inward peace it generates and cherishes, it encircles all who exercise it with an halo of virtuous brightness, seen, admired, and honored of all. It is a pledge of confidence, an assurance of integrity to our fellow creatures, in whatsoever employment we may engage, and in whatever station we occupy; and thus, is ordinarily a presage of success and prosperity. And when our earthly course is finished, it will meet with a glorious recompense of reward; will be recognized prominently among those good works, those graces and virtues of the christian life, which through the infinite and alone merits of Jesus Christ our Lord, will constitute us worthy and approved of God, and will "minister unto us an entrance abundantly into his heavenly kingdom and glory. Amen.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

CHAPTER V.

ABUSES AND DISUSE OF BAPTISM.

I am aware that it is quite easy to discover inconveniences and evils in the working of particular theories or systems, however wisely conceived, so long as those systems must depend for their preservation or efficiency upon the sagacity and purity of human counsels. But where the evils are found to be coextensive with the system; and where the system is unshackled and free to work out its legitimate results, and yet makes no effort to throw these evils off; but they circulate invariably with its life, and pursue it as closely as the shadow does its substance, and eat as a canker to its very core; it is perfectly fair to suspect some radical defect, and to look into the system itself for an explanation of the fact.

One of the worst and earliest inconveniences, that I found adhering to the system from which I have been emancipated, was its unwarrantable restriction of the sacrament of baptism. I had received, so far as those around me could impart it, a power to baptize, and to "suffer little children to come"—and expressly, it had been, as I supposed, enjoined me by the master, to "forbid them not." But I presently discovered that my church forbade them. So well is this prohibition understood among Presbyterians, that a minister is seldom, and many a minister among them never, called on to baptize a child, unless at least one of its parents be a communicant in the church. If it be said, that their written discipline does not necessarily impose this restriction, and that formerly a better custom obtained, I have only to reply, that this is then another of the instances, to be often adverted to hereafter, in which the written and fixed traditions of the system have been supplanted by the unwritten or the variable and the popular.

But before proceeding further, let us know what are the facts which we intend to employ as premises in this discussion. And let us first adduce those of a more general nature and from authentic documents, that, when we come to state those of our own private experience, they may not be suspected of exaggeration or distortion.

In the month of May, 1848, there were in connection with the General Assembly of the Presbyterian church, 192,022 communicants; and the number of infants baptized, within the ecclesiastical year, was 9,837; or, one infant to between nineteen and twenty communicants. It would therefore require nineteen and a half years to make the number of baptized children, if every one of them should live, equal to the present number of communicants.

Now take the Presbyteries of the great cities from Canada to Florida, and from the Atlantic to the Mississippi.

Presbyteries.	Communicants.	Infants baptized.	Proportion of inf'ts baptized to no. of com.
Albany,	4.173	125	1 to 33
New York,	4.729	226	1 to 21
New Brunswick,	4.534	165	1 to 27
Baltimore,	2.395	109	1 to 22
Cincinnati,	1.672	62	1 to 27
St. Louis,	1.159	57	1 to 20
Charleston,	843	35	1 to 24
	19.505	779	1 to 25

Now, in contrast with this, as far as I have access to annual Reports and Journals, the proportion of infants baptized to the number of communicants, in the Episcopal church, is a little more than one to five.* During a ministry of six years in the Church, I have with my own hand baptized as many children as the whole Presbytery of New York with its thirty-five ministers, according to the above table, would do in three.

But, to go still more into detail. The mother of Presbyterian churches in New York numbers 373 communicants; the Rev. Dr. Phillips reports *fifteen infants* baptized the past year. The Brick church has 668 communicants; Doctor Spring reports *twenty-six infants* baptized. The Rev. Dr. Potts, who has written against Episcopacy as "illiberal and anti-republican," has 282 communicants, and reports *twelve infants* baptized. The Rev. Doctor Smith, of Charleston, who was my classmate at Princeton, and has written a book in defence of Presbytery, has 408 communicants, and reports *six infants* baptized. The Rev. Doctor Boardman, of Philadelphia, also my cotemporary at Princeton, reports 482 communicants, and *one infant* baptized. He too, I believe, has written a book against the Episcopal church. Thus, while the books multiply, the flocks diminish.

Early in my ministry, a circumstance occurred, that forced this subject very affectingly upon my notice. I had in those days, a sister, in whose heart had long dwelt a measure of the grace of God, that is, if some of the most pleasing fruits of piety may make it lawful to pronounce; although the spark often trembled for existence, unreplenished as it was from the fires of the altar. She was one of those many persons, who, under the influences of insufficient teaching, look unfortunately on the sacrament of the altar, not with too *much* awe—that were impossible—but with that *kind* of dread, which man's chief enemy employs to keep back the hungering and fainting heart from the strengthening nourishment of "the childrens' bread." And my sister's soul was of that sensitive and gentle texture, that it stood amazed, and at times half wild, at the exactions of a stern and frigid Calvinism; and the bruised reed had been often well nigh broken, and the smoking flax well nigh been quenched.

Having myself embraced with much satisfaction that view of the sacraments, which is yet to be found in the Confession of Faith, where it stands as a witness against an unbelieving age, I fell into conversation with my sister, respecting the education of the lovely children, which the Lord had given her, and pressed her with the fact, that the only "good beginning" she could make with them, must date from the grace of baptism. She told me, that it had been the most painful desire of her heart, to have them baptized; but knowing, as she was not a communicant herself, that the customs of her church did not allow it, she had never dared to ask it. She then inquired of me, if I would baptize them for her. "Can any man forbid water," said I to myself, "that these should be baptized as well as we," we, who are far more filled than they, with all manner of unbelief and sin? What am I, that I should usurp the throne of judgment, and "visit the sins of the fathers upon the children?" What right have I, even were the parents visibly withering in the blight of a secret and eternal decree, to include in it those little ones, that, like the "six score thousand" in Nineveh, that turned God's judgment into mercy, "cannot discern their right hand from their left?" The practice of my church forbids them; but my heart, and One greater than my heart says, "Forbid them not." I could not hesitate. I felt it proper however to advise her, first to make trial of her own pastor, who was weary himself, as I knew, of some of the asperities of his theology; and who accordingly gave the sweet infants, *privately*, for fear of establishing an injurious precedent, the sacrament, which his church, in the like circumstances, universally witholds. It must be added however, that this excellent man thought it necessary afterward to apologize for this act of mercy, on the ground that, in the right and might of his own "private judgment," he had himself for a long time regarded their mother as a believing Christian. Only in two other instances, during a ministry of seven years, can I recollect having been requested to baptize the children of a non-communicant. It is a pleasing reminiscence now, that, in all these instances, the practice of a purer age invited me to rise above the trammels of a new-invented theory, and to refuse to do it homage where it did violence to every feeling of the heart. And sad and chill would be my visits now to the silent field, where the three flowers, snatched from a sister's bosom, lie each in its bed, waiting to rise and bloom side by side again, when the Sun of righteousness shall return and shine upon the sod, were I to recollect, that, before they were planted in that dust, I had raised a finger to prevent their being watered, by *any* human hand, with the dews of baptism. But little did I suspect that that mother would have so soon been called to bathe with her tears the brows that had been so lately bathed at the fountain of grace. Not many have drunk, at a single draught, so deeply of the Master's cup as she.

"The shaft flew thrice, and thrice her peace was slain,
And thrice, ere thrice yon moon had filled her horn."

"For God, to draw her spirit heavenward,
Severed the golden chains that bound her here,
And placed her idols nearer to himself,
To lure her onward to the better land.

For, as they have been planted in the likeness of His death, they shall be also in the likeness of His resurrection. And it is sweet to think,

"Babes, thither caught from womb and breast,
Have right to sing above the rest,
For they have gained the happy shore
They never saw nor sought before."

"We are the babes no more
That gave their feeble wailing to thine ear,
Free from the cumbering clay, we mount, we soar,
Onward and upward through a boundless sphere.

We dwell no more with pain—
We shed no tears—we feel no panting breath—
Sweet mother, do not grieve for us again,
We are so blest, we bless the hand of death.

Turn with unwavering trust
From the green earth-bed where the body lies,
Thou didst but lay our covering in the dust,
Thy children live, will live beyond the skies.

There we shall meet again,
O yes! believe it, meet to part no more!
We'll welcome thee with heaven's angelic train,
And lead thee to the Saviour we adore."

But again to the cold regions of speculation, and to my chilling theme. To me the reasoning was direct and just, that the child, that is unfit to be baptized, is unfit to die; the child that may not be admitted into the church below, for fear of tainting it, may not be admitted into the pure bosom of the church above. There is no evading the startling inference, and humanity shudders and falls back from the terrible conclusion! Tell me not, when my child is dead, that it has gone safe; why then did you withold the token of its safety, that *antitupon* of Saint Peter, of which he declares that the ark upon the water, and the water bearing up the ark, and both conspiring to save the eight members of the church of God, were together the type? "The like figure whereunto," he declares, "even baptism, doth also now save us." Tell us not, when our children are dead, that although the Bible is not a revelation to infants, yet the intimations that it drops give us reason to believe that they have gone safe; for these insinuations pierce the heart with a sting more acute than death, and your witholding baptism leaves with us the awful feeling—mystify and disguise it as you may—that you are not quite certain that our dear departed ones were born again.

The Presbyterian church, not content with making so prominent the disheartening view of election, which it has chosen to incorporate into her faith, has undertaken to intimate, at least in a general way, which of our very babes are not of "that happy number," by allowing baptism—the "sign and seal," as they believe of that election—to one infant, and by refusing it to another. Yet the laity, for the most part, submit tamely to the usurpation—a usurpation unmatched, so far as I know, both in its essence and its extent, by any tyranny of priest-ridden Rome. Yet I have known instances, in which the parent, urged on by the cry of nature and the voice of God within him, has taken his child "by night" to the minister of a church, that claims to be "the Lamb's wife" and the "mother of us all"—a church that, since the beginning of the creation, has never witheld her baptism from the lost children of Adam. Yes, we proclaim it with unmingled satisfaction—that this same church, so denounced as exclusive, bigoted, intolerant—pours from her open hand the waters of pardon and of promise on the universal family. How is it that Presbyterianism—with a confession that speaks of "elect men" and of "elect angels" and of "ELECT INFANTS" (see conf. chapters iii and x.)—and notoriously and every hour witholding baptism from new-born babes, for no other reason than the lurking apprehension that these babes may not be "of the happy number"—has claimed so long to be considered "liberal" and democratic; while the church that clasps your infant to her heart as soon as it is born, and beckons the whole family of man within her pale, has been branded as illiberal, intolerant, and bigoted?

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*In some few Calvinistic congregations, the proportion sinks to one half this estimate. Thus in St. George's, New York, according to the last Report, the number of communicants was 463, and of infants baptised, 45; or one to ten. But, the same year, the number of communicants in the Diocese was 13,486, and of infants baptised 2,658; or one to five.

The day for this ad captandum declaration is passing away, and the eyes of the people are opening to the facts. "Suffer the little children to come unto me, and forbid them not," say the Lamb and the Lamb's bride:—"Suffer the children of communicants whom we have privately examined, and pronounced to have in our judgment the marks of distinguishing grace to come," says the Presbyterian religion. "He died for all," "a ransom for all," "that He by the grace of God should taste death for every man," declares the Holy Ghost, and redeclares it by the church that he inspires:—"Neither are any other redeemed by Christ, but the elect only," contends the Presbyterian confession, (chap. iii, sec. 7). "The grace of God, that bringeth salvation, hath appeared unto all men," proclaim the Bible and the echoing church:—"all those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call, by his word and spirit," reasserts the Presbyterian confession. "Who will have all men to be saved," is the teaching of the Gospel and the church:—"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life, and others are foreordained to everlasting death," and, "These men and angels, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished," is the sad wail of the Presbyterian confession, (chap. iii, sec. 3—4.)

We appeal to the understandings of men. Which of the two is illiberal and bigoted? Let the Presbyterian, whose child, for which Christ died, and which Christ pronounced more fit for the kingdom of God than we, and to be the object of an angel's watch and guard, has yet been excluded from the church on earth and from the only sacrament which an infant can receive, answer this question. A day will come, when the Presbyterian ministry will be compelled to a better practice, or their people into a better church. That day may be delayed by prudently keeping the subject in the back ground, and the people in ignorance of the efficacy and the grace of baptism. Their ministers dare not bring it forward, and hold it up, as it is exhibited in their own confession of Faith Listen to its solemn and delightful testimony! "Baptism is a sacrament of the New Testament, *not only* for the solemn admission of the party baptized into the *visible church*, but also to be unto him a sign and seal of the covenant of *grace*, of his *ingrafting into Christ*, of REGENERATION, of *remission of sins*."—"The *efficacy* of baptism is not tied to that moment of time wherein it is administered; yet notwithstanding, by the right use of this ordinance, the grace promised is *not only* offered, but *really exhibited and conferred by the Holy Ghost*, to such, whether of age or INFANTS, as that grace belongeth unto, according to the counsel of God's own will, in his appointed time" (Conf. chap. xxviii, secs. 1 and 6). "Let but the commons hear this testament!" With the recovery of the lost doctrine of "efficacy" and "grace" and "regeneration," and "ingrafting into Christ" and "remission of sins" "*not only offered, but really exhibited and conferred by the Holy Ghost*," in baptism, their ministers would be compelled to make its living waters again free for all, or parents, driven by the instincts of their natures, would fly, with their children in their arms, like doves into the churche windows. Ministers of the Presbyterian church! I call upon you by the deep solemnity of an awful sacrament—and many a pained heart among your people joins me in the call—to justify this language that you hold respecting "elect infants," or to abandon the practice that results from it in drawing a dividing line among infants, and excluding the majority from the grace of baptism. The rains of heaven fall alike on all. The sun in heaven shines equally on all. The wind from heaven is wafted alike to all. The rivers and the fountains spring and flow for all. Free for all, is the plain handwriting upon every work of God. What then is this distinction you have drawn between my neighbor's children and my own? Speak! Tell us plainly, are some of them elect, and others not? or are some of them born but once, and others born again? I venture to term it an oppression that the church in no age and in no instance ever dared to impose—nay, a cruelty, that Rome, in the days of her worst tyranny, would have shuddered to inflict—this punishing the parent in the child, repelling a redeemed infant, because its parents have sinned, from the only sacrament of which it is capable, the heaven-ordained point at which grace is sent forth to meet it. It "asks bread," and, because its parents have not eaten the bread that you break, with a heart as cold and hard as your gift, you "give it a stone:"—"it asks an egg," and, to sting the erring parent, you put into its little hand "a scorpion:"—it "asks a fish," and you "give it a serpent," and leave it to become the serpent's prey.

It is a discipline that is fast driving off reflecting Presbyterians among the Baptists, or back by God's blessing to the Episcopal church. So few already are the infants baptized in the Presbyterian denomination in this country, that it differs but little from a Baptist community, and may in strict propriety of phrase be called a semi-Baptist church. The difference between them is, that the one excludes all infants indiscriminately from baptism; the other, venturing to discriminate, excludes more than three fourths. As might have been expected, the Baptists in their position are altogether the stronger of the two. Every Presbyterian minister well knows that even his communicants often acquiesce in infant baptism on vague and insufficient grounds, or are constantly harassed by most painful and perplexing doubts. Let me be rather the consistent Baptist, in a good conscience, denying baptism to all infants alike, than the semi-Baptist, daring to tread where Gabriel would quake to follow, and to draw among the infants of a span long the tremendous separation between sheep and goats. As a layman I might have tamely submitted to the iron rule, and without resistance have heard the clinking key opening the kingdom to one infant and locking it against another; but, as a theologian, I could not endure the thought, or long believe, that this was the representative or the lawful almoner of God's love upon earth. I became early and clearly satisfied, that, on this most interesting point at least, Episcopacy was in the right, gathering, as the rightful mother, the universe of infants to her arms; and that Presbytery was in the wrong, to a degree that the world can hardly ever forgive or any longer endure.

One of Three Hundred.

For the Churchman.

Mr. Editor:—I am happy to state that the desecration spoken of in your last number as having taken place at the railroad celebration in Brattleboro', Vt., was not that of an Episcopal Church, and that no such case has ever yet occurred in that Diocese. Not only would the Bishop have visited such a thing with rebuke, if not discipline, but there is not a priest who would permit, or a parish which would endure such an abuse of a consecrated edifice. Moreover, there is not, I am sorry to say, any church or congregation in Brattleboro', and but a few zealous churchmen; so that the so-called "church" must have been only a "meeting-house."

K.

For the Churchman.

The West.—No. 8.

There is, perhaps, as wide a difference between the modes of operation of the Sectarian and the Romanist, as there is in their articles of faith. The Sectarian attempts to carry every thing by storm, he aims at raising a whirlwind of excitement which may sweep away every thing in its course. The Romanist seeks by his quietness, and his self-possession, to gain your confidence, and then saps your religious convictions by withdrawing one by one, the foundation stones of your belief. There is an air of bravado in the popular preacher that sometimes suggests the idea of charlatanry, while the quiet composure of the Romanist gives the appearance of sincerity—the one puts himself forward unhesitatingly as the champion of the people, the other assumes to a certain extent, the post of the martyr—the former addresses himself to the multitude, the latter gains the ear of individuals—the one is all passion, the other all intellect. The characters of the two parties appear to be in every respect in direct opposition to one another, and their mode of action is dissimilar to an equal extent.

In most cases, as I have suggested, the Romanists address themselves to individuals. In this way at least they are most successful in making converts; and the adroitness with which they take advantage of times and seasons, shows that, even in this case, they trust to circumstances more than the goodness of their cause.

In the first place, they take advantage of personal afflictions to insinuate the superior efficacy of the discipline prescribed by their church; and to point out the hollowness of the system of popular religionism, when tested by stern adversity. Considering the nature of the religion of a great part of the West, it is scarcely surprising that this system is successful, the wonder is that it is not even more effectual than it is. The flimsy, superficial feeling which, under the denomination of faith, served only to keep men satisfied with themselves in the hour of prosperity, is suddenly dissipated in the time of adversity; and no wonder, it was never known to bring forth any of the fruits of repentance; and the individual is reduced to a state bordering on despair. He sees that he has been all his life deceiving himself, and is prepared for any system which may afford him consolation. The Romanist steps in here, and is the more acceptable because he is directly in opposition to the belief formerly entertained by the individual; and, because, so far from having any necessity for faith, he resolves every thing into a system of tangible reality. He proposes a certain routine, in the performance of which the penitent will certainly be saved from the punishment of hell—possibly from the pains of purgatory. In the case of a person with a proper religious education, we admit improbability of the issue here mentioned, but there is scarcely any such thing as religious education in the West, there is an utter ignorance even of the fundamental truths of Christianity. In fact, though they are preached to, they are never taught; it is the more popular, and certainly the easier mode to be forever addressing the fears, and the passions of the people; and, as a matter of course, there are very few who are able to give an intelligent account of the truths of christianity, or the grounds of our justification. A very slight knowledge of human nature would point out how readily the system of the Romanist would be received under such circumstances: the unerring dicta of an infallible church gives at least the semblance of rest, to one wearied with the oscillations of religious belief, so common around; sacrifices of property are easily made, and slight penances are readily undergone, when these alone become the conditions of salvation. The human heart readily responds to such a call, the system has even been anticipated in almost every region of the globe; and the experience of every nation shows that nothing is easier than bodily austerity. The individual, when conscience is oppressed with the recollection of a life of more than ordinary depravity, is predisposed to make amends by a repentance of more than usual severity, and is naturally prepossessed in favor of the system which is most gloomy, and affords the greatest scope for austerity by rendering it meritorious.

That the Romanist should feel and take advantage of all this, is not surprising, nor is he on this account to be considered as blameable; but when, in the effort to make his system more agreeable, he almost entirely misrepresents it, we think his conduct is inexcusable; though boasting of infallibility and unity, there never was a class of men who made larger concessions to the passions and the credulity of mankind, than the Romish priesthood; the pliancy of papal morality is proverbial, and, to some extent, justly so. But it is not, perhaps, generally known, that in the beginning at any rate, a pretty wide range is afforded for individual preferences in belief. This may appear extraordinary when we consider, the strictness with which all classes in the Church of Rome are required to believe certain articles, and the little scope which the council of Trent leaves for private judgment. It is, however, a fact that provided a person acknowledge the authority of the Romish Church and Priesthood, he is allowed to interpret as he pleases their articles of faith. What steps they may take after a person is secured, is unknown to the present writer; but he can vouch from personal knowledge, that in the first stages of conversion, Romanism is represented in a very diluted form, in one which would certainly astonish a person who was acquainted with the decrees of the council of Trent. There is every reason, however, for believing that the draught upon every repetition becomes less adulterated, until the patient is prepared to gulp down the creed of Pope Pius IV.

Among a number of instances which would illustrate the truth of the above assertions, the writer remembers one case which is the more forcible, as covering almost the entire ground of debate between us and the Romanist. The case to which I refer was that of a lady of a very vigorous understanding, who, in a season of great affliction, was approached and perverted by a Romish priest. Having been formerly rather loosely attached to our church, I was requested to call and see her. The doctrinal teaching of our respective churches was of course alluded to, when, to my astonishment, instead of being called upon to oppose the doctrines of the council of Trent, I found we approximated very closely in our religious belief. Transubstantiation was explained to mean nothing more than Christ's presence in the Eucharist, considered in any light the individual was disposed to view it. Purgatory was nothing more than an intermediate state. Image worship was entirely discarded, and the pictures were only considered as histories for the unlearned. The Pope was represented a very good natured old gentleman, who, though capable of erring, has in reality very seldom done so; and who, for a few peccadilloes, has been grievously libelled by Protestants.

When it was asserted that these were not the doctrines of the church of Rome, and that, moreover, individuals in her communion were prohibited from holding them on pain of damnation, we were met by the protestation that heretics could not be believed, and that argument was consequently useless. After repeated asseverations on our part that we were telling the truth, and through the good offices of a friend, we were allowed to state our case fairly; but all our offers of leaving a book were obstinately rejected; this being positively interdicted by her confessor.—The interview was a painful one to the person in question. She was evidently very sincere, and had the utmost confidence in her spiritual guide, but still she was shaken a little in her convictions. At length, with the greatest emotion, but with the utmost candor, she told me, that the question being merely between the veracity of her confessor and my own well meant statements, she must come to the conclusion her present position would point out.

This may be an extreme case, it is true, it serves, however, to show the principle upon which operations are carried on in the Romish church; the facility with which every feature of the system is accommodated to the prejudices, the passions, and even the intelligence of individuals. Almost any thing is conceded to individual peculiarity, provided the great principle of the authority of their church, and the necessity of submitting to their ministry be admitted. When this point is gained, restrictions will soon be imposed, which will effectually prevent an exercise of judgment or research, and which will consequently produce blind acquiescence in the whole system of papal imposition. The Romanist at the present day is very anxious to repudiate the idea of his imposing restrictions on the conscience or the judgment. He denies that he prevents the individual from investigating history or scripture, or from using any of the helps which conduce to an impartial opinion; he certainly gives the scripture, but it is the scripture with his note and comment, the interpretation being equally worthy of belief with the text. He supplies you with history, but it is history from the pen of the Romanist, tinged with Romish sentiments, palliating Romish error, and perverted by Romish sophistry. When he has supplied his convert with such admirable helps for forming his judgment, and improving his understanding, he asks with an air of triumph, how is it possible that he can be accused of fettering free inquiry? But, if, in the simplicity of his heart, the person brought under this very delightful tutelage, would ask to see the other side of the question, there is an immediate restriction to the freedom of inquiry. Heretics, in addition to their other enormities, have never been able to tell the truth—their writings are full of misrepresentations and impieties—and the pious Romanist who doubtless has seen the truth, the whole truth, and nothing but the truth, in writers of his own school, is fortunately freed from the necessity of ever having recourse to such authorities; and the poor Protestant author swells the catalogue in the index expurgatorius.

This argument might seem a little unsatisfactory to some persons, but even if this should be the case, Romish ingenuity is not exhausted even here. However inconsistent such an assertion might appear in the mouth of the champions of an infallible church, yet still they insist on the uncertainty of all truth—how much that is plausible can be said in favor of all opinions, however hetorodox—how the individual, if he persists in the course he is about to enter on will be forever tossed by the winds of conflicting doctrine; and finally close by insisting on the necessity of rest from all speculation, and all enquiry for the present, and on the duty of reposing implicit faith on the teaching of their church. This method of course effectually precludes enquiry, and every exercise of judgment; and by representing the opposite of every error as an undeniable truth, gives occasion to the greatest infatuation. At this point the extremes of Romanism and popular Protestanism come very near meeting, by their similar perversion of the true faith. The Romanist calls upon his convert to *believe* that he has found the truth with him; and he *has* found it. The Protestant of the extreme left, calls upon the multitude to *believe* that they are justified; and they *are* justified—both making the same injustifiable use of the expression, belief; and both substituting (to use a germanism which I would wish to avoid,) a subjective feeling, for an objective reality.

S.

For the Churchman.

Mr. Editor:—Allow me to say a few words to a correspondent, whose signature is "One who knows."

1. He does not deny the *facts* of which I spoke.
2. He does not deny the practicability of the proposed remedy.
3. I consider his statement, even if true, (for he will not contend that it covers the whole ground, or is impartial), as confirming the remarks, made in my former communication.
4. I have not written with any view to a controversy, nor have I any desire to engage in one, but still I will try to prove if need be, the propriety and expediency of the position assumed. If so, I will *then* review his reply, and enter more into this question, to which I have now only alluded.

Rector.

For the Churchman.

Mr. Editor:—"One who Knows," in your paper of March 3rd, probably writes by authority. It appears, from him, that the General Agent of the Domestic Committee of our Board of Missions receives $1000 per annum, and his Clerk $750 per annum. We are often saddened by hearing that the Missionaries, for whose support the Church contributes to that Committee, are for a long time unpaid their dues for want of funds, so as *greatly to suffer*—tbe word *starving*, is not unfrequently used. It would be a satisfaction to those who are called to contribute to the Committee, to know whether the Agent and Clerk are left unpaid in the same proportion as the Missionaries are; or whether these gentlemen are regularly *paid up*, and the balance, if any, appropriated to the payment, or part payment, of debts honestly due to the poor, hard working Missionaries. Will "One who Knows" have the goodness to tell us?

M. S.

Diocesan Missionary Committee.—We earnestly commend the following communication to the attention of our readers:

For the Churchman.

Mr. Editor:—Allow me, through your columns, to call attention to the fact that on the first of the ensuing month there will be due to our Diocesan Missionaries another quarter's salary, and that there is nothing in the treasury to pay them. At the annual convention, last Fall, the Committee reported an indebtedness of $1,542 95. In answer to an appeal embodying the report of a Special Committee of the Convention, enough to pay that sum and the salaries of the Missionaries up to the 1st of January, has since been contributed. The contributions came from comparatively few parishes; and it is hoped that those churches which neglected to respond to the appeal will see the propriety of making an effort to meet the present wants. Their neglect, in its consequences, falls heavily on the Missionaries—persons to whom the faith of the Diocese is pledged by the Convention, and who, on the strength of that pledge, have been most laboriously employed in self-denying services for the Church

The Rectors who have responded to the appeal are respectfully reminded that the contributions they were so prompt to forward, were *special* collections, asked and made to meet an emergency, occasioned by the remissness of some in former years. The regular canonical collection is therefore still due from them. Will they not avail themselves of some early opportunity to make it? Will they not permit the wants of their unpaid brethren in the Missionary field to prompt and impel them to do so? It is incumbent upon every member of the diocese to have recource to unusual exertion to prevent the state of things which forces the Treasurer on the end of almost every three months, to deny the Missionaries their quarterly pittance of $31 25. It has already occurred too often that the Committee has been largely in debt at the end of the Conventional year. Let us begin *now* an united effort to prevent such a state of things in future. It may be well to give publicity to the fact that the Diocesan Missionary Committee pays no salaries to its officers. All its receipts are for the benefit of its Missionaries.

R. S.

THE CHURCHMAN.

New-York, Saturday, March 17, 1849.

Essay on the Union of Church and State by *B. W. Noel.*

This work is the Manifesto of Mr. Noel on apostatizing from the Church of England. From his actions and sayings for some years past, it has been known that this step was in contemplation by him, but the time remained uncertain. His sentiments however were at length avowed so openly, that his Diocesan was compelled to take notice of his delinquencies; and the result was the resignation of his Parish of St. John's Chapel, Bedford Row, London, and the almost simultaneous publication of the volume before us. It bears marks of long preparation and of views not recently formed. It is melancholy to think that the author should have continued to officiate as a Priest of the Anglican Church, when he was holding opinions and inculcating doctrines utterly at variance with her *Articles* and other formularies. It has been made a just cause of objection to the integrity of some of the perverts to Rome, that they continued to minister in the Church of England for several *months* after they had resolved to leave her communion, and sought to instil their views privately into the minds of those with whom they held the pastoral relation. Mr. Noel appears to have held his theological opinions for *years;* and to have believed that the Church taught errors most dangerous and tenets fundamentally unsound; and yet he continued to minister within her pale, to use the services which asserted these errors, and to have thought he did his duty in denouncing from the pulpit, what he told his people were solemn verities at the altar, the font, and in the desk. Conscience at length asserted her proper influence, and shewed him the dishonesty of retaining his position. He has fallen from his high estate as a minister of the Church of Christ in England, and we rejoice at it for her sake, though we lament it for his own. A hundred foes in open field are less dangerous, than one traitor within the citadel.

The ostensible reason he gives is the *Union* between the Church of England and the Government of that country. To it he traces all the corruptions of doctrine, and abuses in practice which exist in that Church, as at present constituted; and after making out quite a formidable list of grievances, he pronounces it utterly impossible for any truly Christian minister to remain in her pale. Now we entreat our readers not to be imposed upon by any specious reasoning of this sort; nor to imagine that if the *union* were dissolved, Mr. Noel and those who think with him would return to her bosom. We all know that the Church in these United States is perfectly free and untrammeled by any relations with the State, and yet did Mr. Noel come here to-morrow he could not officiate with any honesty at her altars. He must denounce her with as much severity, as he does the Anglican branch, *because she holds substantially the same doctrines and inculcates the same practices.* The only refuge which he could consistently find would be among those congregationalists of New England, who are truly the descendants of the far famed Puritans.

Before we proceed to the consideration of his objections we should clearly understand the present relations of the Church and State as compared with the past, and duly weigh the advantages and disadvantages resulting from them. The theory, as we take it, is this, that every Christian nation is bound to provide for the support and welfare of the Christian Church within its bounds, inasmuch as the true religion of Christ materially and necessarily conduces to the welfare of the State. This principle was acted on to its full extent at the Reformation. The system of faith and discipline then adopted was bound upon the nation by various Acts of the Legislature. The right of the Church to tithes, which had been acknowledged from time immemorial, was confirmed by Parliament, and remedies were enacted for their collection. The repairs and preservation of Church buildings were to be provided for by rates levied upon all the inhabitants of a parish. In return for the privileges thus conferred the supremacy of the Sovereign was acknowledged in matters spiritual as well as temporal; the nomination of Archbishops and Bishops was virtually given to the Crown: and many other powers and privileges, which formerly had been exercised by the Pope, were granted to it. After the Restoration in 1660 tests were provided whereby both Roman Catholics, and Puritans, and other dissenters might be excluded from offices of trust and power; and after the Revolution of 1688 farther barriers were provided against their exercise by Roman Catholics. Thus then the members of the Church enjoyed a monopoly in the government of the country.

The Church also possessed an important prerogative in the meetings of the Convocation; which anciently met regularly, at the time of the assembling of Parliament, for the transaction of business. The Archbishop of Canterbury with his suffragans forms the upper house for his province; the deans and archdeacons and certain proctors or representatives of the chapters and parochial clergy form the lower. In York the convocation consists of one house. Until 1664 the clergy in convocation had the right of taxing themselves, which made their meetings important in a political sense. They could also pass canons which, when approved by the Sovereign, bound the clergy; and if confirmed by the Parliament bound the laity also. Thus after the restoration of Charles II. the Book of Common Prayer was first revised and adopted in Convocation, and then made obligatory by the act of Uniformity. It is true Parliament always claimed the right of passing ecclesiastical laws whether the Convocation approved them or not; but the Church could always give her advice or express her opinion concerning them by her votes in Convocation; and in ordinary times that advice or opinion might not safely be disregarded. Thus then the *union* was in the earlier times, after the Reformation, attended with real and tangible benefits.

Now, however, the state of things is materially changed. The Convocation has not been allowed to meet for the transaction of business since 1717, when a censure upon the Socinizing Hoadley was anticipated. This the then monarch George I. was anxious to avoid, and he forbade the further assembling of the Convocation for its legitimate objects. His example has been followed by his successors, and the only representative organ of the Church now merely meets *pro forma*, and is instantly adjourned *sine die*. The last code of canons was passed in 1603, and though many provisions have become obsolete, and others are now inconsistent with the law of the land, not an iota of them can be touched. It is no wonder therefore that the utmost laxity of discipline prevails. The test acts were repealed about 1829, and in the same year the Roman Catholic Emancipation bill was passed; and in consequence sectarians of every grade, who bitterly hate the Church, have obtained the privilege of legislating in matters concerning her most vital interests, and can pass measures most destructive of her energies and resources. Her Bishops are nominally elected by the Deans and Chapters; and professedly nominated by the Crown, but in reality by the Premier and his fellow ministers who may be Churchmen, Dissenters, Heretics, or Infidels. A Good Churchman it is true may nominate a Wilberforce; but Lord John Russell delights in a Hampden. What matters it then that the Bishops have a seat in the House of Lords, if many of them are the mere creatures of a government hostile to the Church and bent upon her destruction in a legal way. Those who are sound in doctrine and practice may oppose the measures proposed, but their brethren in the Episcopate who are indifferent or Latitudinarian will support them, and the division of opinion is fatal to the interests of the Church. Having premised thus much we shall in our next number illustrate these principles by the help of Mr. Noel's volume.

By the arrival of the "America" at Boston, we have been put in possession of late English files, and extract from them the following items of intelligence.

France happily continues quiet, and preparations are made for the dissolution of the National Assembly, and the formation of a Legislative one.

The accounts from Hungary give a deplorable picture of carnage and destruction, and the Austrians are said to have met with some serious reverses.

Italy.—Accounts from Rome of the 9th inst., confirm the deposition of the Pope and the Proclamation of the Roman Republic. This event took place at one o'clock in the morning of the 9th of Feb'y, the Assembly having sat from mid-day, with 2 1-2 hours' interval.

This important sitting commenced on the 8th, at noon. M. Galetti occupied the Chair. All the Ministers were present. The number of representatives present was 144. The proceedings commenced with

M. Savini moving the following decree:

"Constituent Assembly.—Fundamental Decree.

"Art. 1. The Popedom has fallen, in fact as well as in law, from the temporal Government of the Roman States.

"Art. 2. The Roman Pontiff will enjoy all the guarantees necessary to the independence of the exercise of his spiritual power.

"Art. 3. The form of government of the Roman State will be pure democracy, and will take the glorious name of the Roman Republic.

"Art. 4. The Roman Republic will have with the rest of Italy the relations which a common nationality require.

"The President, G. Galetti.

"Rome, Feb. 9, 1849, one o'clock, a. m.

"Giovanni Pennachi, "Arrodante Fabrelli, "Antonio Zumbianchi, "Quirico Filopanti Barilli,	Secretaries."

M. Audinot proposed that the Assembly should at once decree the deposition of the Pope, but that it should be left to the Italian Constituent Assembly to determine the form of Government to be adopted. A long debate on this proposition followed: but ultimately the Assembly resolved, almost unanimously, that the entire decree should be adopted, and that not only should the Pope be deposed but the Republic established. Of 144 members who voted, five only opposed the adoption of Republican form of Government. The proceedings were not closed till past two in the morning.

On Monday, the 19th February, Lord John Russell brought forward a motion to alter the oaths taken by members of the House, so that Jews might be admitted to take their seats. A long debate ensued. Mr. Gladstone supported the motion. The motion to go into Committee of the whole on the subject was carried by 214 to 111.

The Bill for regulating proceedings in the case of Clerks in Holy Orders offending against the Laws Ecclesiastical, has been read a first time in the House of Lords. It is nearly the same with the measure of last year. The three Bishops, who, with the two Archbishops, are to constitute a Court of Appeal, are not to be nominated from a list of *six* prepared by the Archbishop, as before proposed, but to be appointed at once by the Crown. The Bill contains 44 clauses, and is said to be clumsy aud not very intelligible.

We are happy to find that on the 17th Feb., Sir H. J. Fust, in the Court of Arches, overruled the objection of Mr. Gorham, referred to in a former number, (March 3,) and the case is now being argued on its merits.

The contest between the Government and the Church on the National School Question is still in agitation, Such an arrangement is demanded by the latter as to give free liberty of action to those who are really to do the work both of founding schools, and conducting them when founded, viz.: the Parochial Clergy, without the dread of an undefined interference in the training up of young recruits for the Church.

The question of uncanonical marriages was again to be brought forward, on the report of the Committee, with respect to certain marriages within prohibited degrees. The Rev. A. P. Perceval had published an excellent letter on the subject.

Lord Brougham's Bill for the consolidation of the Criminal Law, had been read a second time, and referred to a Select Committee of the House of Lords. This bill retains the clause imposing *three years imprisonment* and an *unlimited fine* on the Deans and Chapters who refuse to elect as Bishops, the nominees of the Crown! Not a word was said against it by any temporal or spiritual peer, and no petition has been presented against it!

A long correspondence is given between the Bishop of Glasgow and the Duke of Argyle.—His grace is a Presbyterian, and has written an abusive Pamphlet against the Church of Scotland, yet to show his *liberality*,, he wanted to receive the Communion in the Church at Pasley; where he had received it the year before. The Clergyman consulted the Bishop, who informed him he could not sanction it. It does not appear that his grace had either "been confirmed, or was ready or desirous to be confirmed," and he certainly belongs to that schismatical body which has always been in deadly hostility to the successors of the Apostles in that country. His letters show some ability in writing with considerable aristocratic insolence, and a bitter and contemptous spirit; and he finishes off by saying, in effect, "he does not care." The Bishop's replies are models of Christian kindness and Apostolic fervor and intrepidity.

We most heartily congratulate the Church of Scotland on the addition to her Episcopal Bench of a Prelate, who can thus boldly rebuke "iniquity in high places." By the way, the "Christian Intelligencer" cites this case as a dreadful proof of the ill effects of an *establishment*, forgetting that *Presbyterianism* is *established* in Scotland! We here insert the Bishop's last letter:

"Wiston Rectory, December 26, 1848.

My Lord Duke,—In writing to your Grace, it was, no doubt, my hope that you would abstain, in consequence of my letter, from presenting yourself at the Holy Communion in my Diocese. It is not, however, my intention at present to issue any notice on the subject to my Clergy in general. If any of them should consult me, I shall feel it my duty (and it is very truly a painful one) to give the same reply which I have given to the Clergyman at Paisley.

I need not remind your Grace, that in the early, and, as I believe, the purest ages of the Church, the sin of schism (as the sin of heresy) was regarded as among the greatest of which a Christian could be guilty. In the existing state of things,—especially in the case of those who inherit from their parents a system consecrated, in their view, by many sacred and affecting associations,—I quite admit (as I admitted in my last) that much tenderness should be exercised in laying down terms of communion. I should be slow to exclude any, of whom it was possible to assume that they "drew nigh" in faith and penitence, and with due reverence to the Church, at the hands of whose Ministers they were seeking so great a benefit. It is plain, therefore, that I would in this way tacitly admit many, of whose opinions and practice, in respect of Church-membership, I could not formally approve; and cases might occur, in which, were I formally consulted, I should feel myself bound to give an opinion, which I should not have thought it necessary to volunteer. In any instance, however, in which the person seeking communion had made himself notorious by publicly opposing any of the doctrines of the Church, I should consider that in his case, the difficulty of assenting to his admission was much enhanced; and this the more, in proportion as the spirit in which such opposition had been manifested was violent, contemptuous, or irreverent.

Your Grace disclaims any bitter and contemptuous feeling towards the Church of which I am a chief Minister. Your disclaimer, as far as it goes, is creditable to your sense of what is due to that branch of the Universal Church. But your publication is an overt act, which you have (I fear) no thought of recalling or qualifying; and the expression which I quoted, as virtually applied to a belief in the Divine institution of Episcopacy, and in its being essential to the completeness and authority of a Church—viz., that this belief is "the emptiest superstition."—this expression is, in my honest judgment, both bitter and contemptuous; and this use of it must have a most material bearing on the question, whether the avowed Presbyterian who uses it, (and who is in open communian with the Presbyterian body,) shall be admitted to communion in a Church distinguished from his own by the very belief that Episcopal ordination is essential to a due administration of the sacraments.

It is not for me, on such an occasion as this, to write a treatise on the Divine institution of Episcopacy; nor on the Church's doctrine on the subject. It is sufficient for me to observe that a belief in its necessity, wherever it can be had, pervades her whole system, and all her Prayer Book. Declaring that the due administration of sacraments is essential to the very being of a Church, (Article XIX) and that sacraments are generally necessary to salvation (Catechism) and that they must not be administered by any but lawful ministers (Article XXIII.), and that it is Christ's commission and authority that gives them their validity (Article XXVI.) and that *none shall be admitted to Holy Communion, until they are confirmed, or are ready or desirous to be confirmed* (Rubric), by her whole practice and her whole ordinal from beginning to end, she declares her mind as to what is to be taken for "lawfulness" in those who claim to administer the sacraments of Christ. There may be too many who hold a doctrine on such subjects far short of what is the doctrine of their Church. Your Grace, however, must, I think, see that a Bishop of the Church, when called upon for a formal opinion, must give it, not according to the lax interpretation put upon the formularies of his Church, by individual members, but by his own conscientious judgment of what is their plain and natural meaning.

In conclusion, I would wish to remind your Grace, with all possible gentleness, that a man is not the best judge in his own case. You disclaim a bitter and contemptuous spirit; but it is for you to reflect that in the deliberate judgment of one whom your Grace acknowledges as a Minister of Christ, you have written what may be justly characterised by those terms. Of course I may be mistaken in my judgment, and in the course which I have taken. I have only to say that I give it under a distinct sense of the responsibility which I incur here and hereafter. If your Grace should ever hear of any expressions of mine which seem to you bitter and contemptuous, I will thank you if you will trouble yourself so far as to remind me of my fault. I would wish to avoid such expressions myself, and to discountenance them in others. The rule which I have at least proposed to myself, and by which, in this correspondence, I have endeavored to be guided, is to speak the truth; *i. e.*, what I honestly believe to be the truth, and what I think myself responsible for bearing witness to as truth—to speak the truth in love.

Thanking your Grace for any expressions by which you have intended to soften the apparent harshness of the wording of some of your sentences,

I am, your faithful servant,

W. J. Trower,

Bishop of Glasgow and Galloway.

His Grace the Duke of Argyll."

A considerable degree of excitement has been caused among the Puritans and Radicals in Exeter, on account of the alleged Romanizing of certain ladies there, forming a church Institution of "Sisters of Mercy." The Bishop of Exeter presided at the investigation, which lasted seven hours, and while he censured some slight deviations from Ecclesiastical propriety, which inexperience and warmth of devotion had caused them to commit, he did full justice to the benevolence of their intentions, and the usefulness of their exertions, to their piety and deuotion, and to their resignation under unmerited reproach. The conduct of some of the bipeds present was most insulting to the Bishop, and disgracefully brutal towards Miss Sellon, the Superior of the Order. We give the Bishop's final address in reply to a thrilling statement from that lady:

"I wish that address had been heard by all. I am sure it will be read by all, because I am quite certain that justice will be done to it by publishing every word. It will occupy a great space—and if it were printed in a little pamphlet, or indeed I fear it would be a large pamphlet, it would be sure to receive attention. It is to me a matter of some pain to have been obliged to contribute so largely by my own words in swelling that report. I came here this day with a feeling of impartiality, as much as it was possible for a man under such circumstances to feel. I do not profess to have come feeling absolutely impartial. I frankly say I should blush for myself if I had. I came with a feeling of veneration for that young lady who sits there. I go from this meeting with a feeling I know not how to express—of admiration mixed with reverence. I would do something to express the sensation I now have.—Most heartily, Madam, do I your Bishop—the Bishop of this Diocese, most heartily and earnestly do I thank you for having come here on this mission of Christian love, for having laboured so devoutly, and by God's blessing so usefully—for having endured more than yet I ever knew woman to be called upon to endure, with a patience and resignation, and a feeling of superiority to all human consideration, which I never hope to see required in any person again. I declare most solemnly, that the result of this investigation is to me that of the most unmixed admiration. If there have been some things which these ladies have adopted, that I wish had not been adopted, they are absolutely overpowered by the cloud of virtues and graces exemplified in their conduct. I know I shall be condemned for expressing very strongly that opinion. I know I shall be condemned as a Papist, as a favourer of Papacy, as encouraging Popery in my Diocese, because I stand forward (and while I am blessed by God's mercy with strength to stand forward, never will I cease to do so,) to testify my reverence for the pious virtues of that good and virtuous, I had almost said angelic, woman. I am willing to bear all the censure which may be cast upon me, as your Bishop, for speaking thus strongly.

I repeat there are some things which I wish had not occurred; I wish particularly that the cross had never been put upon that altar, and also that the flowers had not been placed there; but am I surprised that ladies have done this which we, as men, might think very imprudent and very improper? I am not surprised, and will not treat it as a subject in the slightest degree for censure. I venture to hope they will be removed; that they will not be permitted to stand there after the scandal that has arisen, and the expression of your Bishop that they are improper. [Miss Sellon bowed acquiescence.]

But there are other things done by these ladies, of whom Miss Sellon is in fact the presiding mind. They have done many strange things. That is very true. These crosses, this altar, are strange things; but not so strange, not anything like so strange, as the works of mercy she has performed. I wish, with all my heart, they were less strange than they are; I wish this was not incomparably more distinguished by its wonderful singularity than those little crosses of which we have heard. Then what are they called? They are called Sisters of Mercy, and we are told that it is a Popish title. I rejoice that Miss Sellon knows that such a Sisterhood exists in Protestant countries abroad. I had heard so, but did not enquire; but I rejoice that there is in England established a Sisterhood of Mercy. I thank Miss Sellon for establishing such a Sisterhood in this Diocese. I rejoice to thank her, as a member of the Church of England, for having, by her wonderful exertions, rescued, in part, her Church from that reproach hitherto very frequently borne against her by the Roman Catholics, namely, that we are incapable of raising among our women anything like that spirit of love which has exerted itself to so wonderful a degree in many instances in Roman Catholic countries. I have never been abroad, but I have always heard the Sisters of Mercy, in their exertions abroad, spoken of with reverence and regard, and I have often heard a strong feeling of regret expresssd that we never have had such an Institution here. I repeat that reproach is in this instance removed; thanks to that lady. I hope she will not give up that title, however it may be attacked by the press, or otherwise; I hope she will retain that title of Sister of Mercy. She will go from this room possessing that title. Many in this room might have been apprehensive that she would have gone out not as a Sister of Mercy, but as a martyr of mercy. Instead of that she rises before us, and makes us all feel—the greatest, the proudest, the most self-righteous among us—what poor miserable things we are in the presence of her.—(Here was a burst of hisses and loud laughter.)

If there were only my own personal considerations I should be glad, because I conceive it is an honor to have the reproach of those who can express reprobation on my attempting to do justice to that excellent lady.

I say she will go out not a martyr of mercy, but with the thanks, and gratitude, and approbation, of all good men. She has been taunted this day, and every day, with showing an extreme regard for the cross. Let us recollect that she has shewn her regard in one way in which it would become all of us to show our regard; she has followed the precepts and example of her blessed Lord by taking up her cross, and bearing it in such a way as I trust no one will forget.

On such an occasion as this I thank you heartily for the attention and good will you have shown. I have particularly to thank the two gentlemen I see here, I mean the Admiral and the General; for the honor of their being present on this occasion. It does not surprise me: they are the honorable heads of two noble professions to which we are all indebted—the Navy and Army. It is for the good of the orphans of the Navy and Army, that this lady has labored, and successfully too; that she has suffered, and thank God that she has not been overborne. I do earnestly hope she will give herself some repose, some rest from the tremendous trials to which she has been exposed, and will not hazard her life, valuable as are her labours, by prosecuting those labours so resolutely as she has done. I trust that some one else will for a time carry on her arduous work. I now thank those present for the forbearance they have shown, and as a visitor to this institution thank Miss Sellon for what appears to be her general conduct."

We take the following from the Church and State Gazette both because it shows that the Church of Scotland is gaining strength, and also exhibits a strange concatenation of ideas in the mind of the erndite editor of that journal. We do not wonder that he seems to be troubled with Mr. Noel's Book:

Secessions.—According to a Tractarian weekly journal, the Rev. George Woods, M. A., of University College, Oxford, who sometime ago, was recommended by the Bishop of Durham as pastor of the congregation of Episcopalians at Perth, North Britain, in communion with the Church of England, has avowed his intention of seceding, and placing himself under the Bishop of the Scotch Episcopalians in that neighborhood. The Rev. J. C. Chambers, B. A., of Emanuel College, Cambridge, late an ordained clergyman of the English communion in the Diocese of Ripon, has also joined the Scotch Episcopalians; and it is now announced that the Rev. George Aspinall, curate of the Rev. Mr. Greswell, at Denton, near Manchester, has also seceded, and accepted a Scotch chapel near Glasgow. J. Aspinall, Esq., a barrister in the Northern Circuit, has conformed to the Church of Rome, as has the Rev. J. A. Stewart, B. A., and rector of Vange, in the Diocese of Rochester.

Church Service Books.—The following article is taken from the *Albany Evening Journal*. The Bible is of the same edition as that in Grace Church, Brooklyn Heights, viz.: "Printed for the (venerable) Society for Promoting Christian knowledge, Oxford—1847." They were imported together. The binding of these books was a free will offering of the workman—a fact that should have been mentioned to his credit in the city where he lives.

Book Binding.—This art is now carried on to a great degree of perfection in this city. Our attention was directed a few days since to a set of books for the desk and pulpit of Trinity Church. They were from the bindery of A. L. Harrison. The Bible is a folio edition from the Oxford University press—one of the finest copies we have ever seen—and was put together in a workmanlike manner. The Prayer Books were from the press of the New York Bible and Prayer Book Society, which were also neatly and beautifully bound. Such work exhibits industry, skill and enterprise, which will doubtless be appreciated by a discerning public.

We purpose in our next to give at one view sundry notices which have appeared on the retirement of the late Editor. Some of them, we are happy to state, have been highly courteous and complimentary.

We acknowledge the receipt of a circular from the Secretary of the Foreign Missionary Committee, which was received too late for the present number, but shall be inserted next week.

We call the attention of our readers to the notice in another column of the sermon to be preached on Sunday evening in St. John's Chapel, in behalf of the establishment of the Church in California.

There will be no service in St. Paul's Chapel, on that evening.

Clerical Changes.—The Rev. Jos. S. Large has resigned the parish at Monroe, Michigan, and accepted an invitation to the Rectorship of Trinity Church, Fort Wayne, Indiana.

To Correspondents.

"Catholicus," "Naitsabes," "Warner," "J. H. H.," "Anonymous," and "Septentrionarius," are received. "Peter," No. 3, in our next. An answer will be left for "Priscilla" at the office.

"An humble Catholic" shows little humility in faulting the Council of Laodicea; and his non-conformist twang betrays his misnomer. His personalities moreover are unwarranted.

We have received a tolerable Puritan burlesque signed "Lent." The duty of *Fasting*, however, is too serious a subject for a jest, and the author should study his Prayer Book carefully, with diligent supplications for divine illumination.

"Angestes" will have perceived by this time that the controversy about which he writes has long since closed; and we must therefore decline his very able communication.

New Publications.

The Oregon and California Trail, by Francis Parkman, Jr.—G. Putnam.

A lively and well written account of divers adventures on mountain and plain, deserts and rivers in the Indian Country. It cannot fail to interest the reader, and is beautifully printed.

Tales of a Traveller, by Washington Irving.—G. Putnam.

Another volume in the tasteful republication of the works of this eminent author. The graceful style is well set off by the smooth white paper, and the clear, even type.

Louis Napoleon, by H. Wikoff.—G. Putnam.

It contains some interesting conferences with the Prince, now President of the French Republic, which represent him in a very favorable aspect. While we commend the author's liveliness, some of his expressions are too colloquial for good taste.

From Messrs. Dewitt & Davenport—*Southern Literary Messenger* for March—an interesting number.

The Gold Seeker's Manual, by David T. Ansted, Prof. of Geology, King's College, London.—D. Appleton & Co.

A little work, containing a great amount of useful matter, especially for the emigrant to the gold region. Prof. A. thinks that the amount thence derived will produce but little if any effect on the price of gold, and we think all wise heads will be of the same opinion.

The same firm has for sale a sermon on "Church Music," by Rev. Edward Miller, of Trinity College, Cambridge, glowingly written, and abounding with rich thoughts and just ideas.

We have also received an able sermon on the "Apostolical Succession," by Rev. Dr. Wheat.—Also an instructive discourse, "The Economy of second cause in spiritual things," by Rev. W. D. Wilson.—Also "The Evergreen" for March.—"Proceedings of the New York Historical Society," for Jan. and Feb.—"Sailor's Magazine," March.—Dutton's "Sketch of life and character of Deacon Nathan Beers"—a valuable document from J. N. Comstock, Esq., "The Report of the Inspectors of the State Prisons"—and the "True Catholic for March, able and interesting as usual.

Foreign Intelligence.

From our late English Papers.

Newfoundland.—*Church Society.*—On Nov. 27th, 1848, the Anniversary meeting of the Church Society was held in St. John's School-room. The Bishop was in the chair. The second resolution acknowledged the Bishop's late visitation of Labrador as a call to renewed exertions on the part of the Society. The third, referring to the *Society for the Propagation of the Gospel*, expressed a hope that its liberality is so appreciated by all classes in communion with the Church in Newfoundlandland, that they will be glad and ready to enable that Society, by their own contributions, to withdraw some of the support it has afforded to the old-established Missions in this Colony, with the view of extending its care to others who have not yet been benefitted by its assistance.

Two New Churches.—On Nov. 30th, St. Andrew's Day, the church at Petty Harbour was consecrated by the Bishop. The following interesting account is given in the *Newfoundland Times*:

"The Clergy, eight in number, occupied the chancel, which is a new feature in the churches of this Diocese, and one which, we trust, will be copied and adopted in every possible case. The convenience and beauty of such an addition were fully exemplified on this interesting occasion. The Bishop preached, and, assisted by his Chaplains and the Rev. the Missionary of the settlement, administered the Holy Sacrament of the Lord's Supper to a large number of communicants.

"There were many visitors from St. John's, and it was pleasing to see the humble cart of the poorer classes, with the carriages of the more wealthy. A collection was made towards the expense of fresh painting the church; the amount of which was £10. 19*s*. Several handsome and valuable offerings were presented, which, with the names of the donors, were recited, by the Bishop's desire, at the usual time of publishing notices in the church. Among them we heard mention of a silver communion service, a font of stone, a rich cloth or covering for the holy table, and a carved seat for the Minister. Mention was also made, in terms of just commendation, of the exertions of the inhabitants themselves to complete and furnish their church in some way suitable to its high and holy uses. On the Bishop's departure repeated salvos were fired by, we should suppose, nearly all the male members of the congregation, who were drawn up for the purpose on their flakes in a long line: 'and the noise was heard afar off.' (See Ezra iii. 13.) The children were regaled with tea and cakes at the School-room. The day was, by God's mercy, most fine and propitious, the weather being such as we should be thankful for in the month of October. The Bishop, with his friends and visitors, returned to St. John's in safety, and, we might venture to say, in joy and thankfulness of heart, before the short but eventful day had closed. There was Divine Service in the evening, at half-past six o'clock, in the Central School, when the Bishop again preached; and after the service a supper was given to the tradesmen, laborers, and others employed at the cathedral, to the number of sixty or upwards. The Bishop said grace, and addressed the workmen at some length, expressing his approval of the manner in which the work had proceeded, and particularly congratulating them on the unanimity and good fellowship which had existed among them during the whole year, concluding with the motto which the men themselves had inscribed on their flag. 'God speed the work!'"

On Monday, Dec. 4th, a new and beautiful church at Pouch Cove, for which the settlement is indebted to the Rev. C. Palairet, was consecrated by the Bishop. The seats are all open and free. The inhabitants, who have throughout manifested great interest in the work, brought over the new pulpit from Flat Rock, a distance of six or seven miles, on the morning of consecration, starting with it as early as two o'clock, that it might be fixed in time for the service. They dragged it through the woods and over several deep bogs, and deposited it at the church door, surmounted by a flag, with many a hearty cheer, by day-break. It was duly fixed before eleven o'clock, and occupied by the Bishop in the usual service. The same loud characteristic demonstrations of joy and respect were exhibited as at Petty Harbor, by the repeated discharge of sealing-guns; a large body of the inhabitants following the Bishop and his friends, through the whole length of the settlement, for that purpose. This is the seventh church consecrated by the Bishop during the year 1848.

Fredericton.—The Bishop has lately visited the south-west portion of the Diocese, and confirmed 240 young persons. He has also entered into a contract for the tower and chancel of the cathedral, which, it is hoped, will be proceeded with in the spring.* "The daily service at St. Anne's Chapel is still well attended," his Lordship writes; "having imported a small organ, we are enabled to enjoy the pleasure of chanting the holy songs of Zion to simple and ecclesiastical measures, in our daily realisation of communion with the Church of Christ all over the world."

Canada west.—The Bishop of Toronto, in a letter to the *Society for Promoting Christian Knowledge*, states as the result of his late tours, by land and water, for nearly 2,300 miles, the confirmation of between 1,500 and 1,600 young persons.

Antigua.—The Bishop arrived at St. Croix on November 10, and confirmed 366 persons. His Lordship thence proceeded to the island of St. Thomas, where a new church, the fruit of many years of self-denying efforts, was consecrated on Nov. 22.

New Zealand.—The following interesting extracts are taken from a letter lately addressed by the Bishop to the *Society for the Propagation of the Gospel*:

"Besides the congregations in the parish church, I had the pleasure of assembling a small body of our people at the rustic chapel of the Heneci, two miles from the church. The building is formed only of rough logs of timber, but its appearance indicates the uses to which it is applied; and, without assenting to the common approbation of cheap churches, it is a satisfaction to know that a village population to the number of seventy or eighty have been provided with a temporary chapel of pleasing appearance, at an expense of 50*l*. The parish church will continue to uphold the other principle of giving to God, even in the 'goodly stones and timbers of His house, that honor which is due unto His Name,' in that 'the stone shall cry out in the wall, and the beam out of the timber shall answer it,' to tell to future generations that the first Clergyman and the first settlers of Taranaki offered this worthy thank-offering to Him who had guided them in safety from their native country to this distant land; where the many still live to worship Him, but one has gone to his rest. Close to the eastern end of the church is the resting-place of the mortal remains of that one, in a small enclosure, where the green turf, carefully weeded by the care of the church wardens, covers the graves of the father and of an infant child, who lived only to be baptized. There may be seen, before the services of the day begins, the kind-hearted peasant of this simple village reviving the memory of his friend and pastor, by gazing upon his burial-place; and there too I felt, as it has been my lot to feel in every settlement of my Diocese, how much this new land has acquired the character of a mother-country, in which I can be content to live and die, by the number of dear friends, and holy servants of Christ, who sleep within its bosom.

"If I may confess a partiality, such as a father may feel for one particular child without injustice to the rest, this is my favorite settlement in New Zealand; on the present occasion it was invested with a deeper and more solemn interest by the recent death of my dear friend, and child in the ministry, Rev. W. Bolland. I had spent a few hours at Plymouth in August, 1847, and had heard in that short time such words of unfeigned sorrow and respect from his parishioners as I could scarcely have hoped to hear from a congregation so recently formed, under so young a minister. On that occasion the church was filled on a week-day evening with his bereaved people, who seemed to drink in with open hearts every word that I spoke of their departed pastor; and when I gave them hopes that a new Clergyman would speedily arrive, their joy seemed to be damped by the thought, 'that they could not look to see again the like of him whom they had lost.' I think I can never forget the peculiar solemnity of that evening service, when I was obliged, by fear of an approaching storm, to go at once from the church, and embark at midnight, leaving the mourning widow, and the desolate congregation, to lament a loss which seemed as if it could never be repaired.

"The lapse of seven months, to the time of my second visit in April, 1848, had lightened the burden of public and private sorrow. The Rev. H. Govett, Mr. Bolland's associate in their first work as settlers on the Tamaki, seemed to be marked out as the fittest successor to his departed friend; and thus it has pleased God already, in the short space of six years, to carry down the spiritual line of succession in the New Zealand Church to the third degree.

"My dear chaplain, Rev. T. Whytehead, looked forward with comfort to the arrival of his affianced brother-in-law, Mr. Bolland, as trusting that he would be moved by his letters to fill the gap in the ministry which his own death would cause; and Mr. Bolland was not taken away till he had seen the effect of his own advice and example, in inducing his companion, Mr. Govett, to relinquish every other care for that work of Christ, in which he now follows the footsteps of his friend."

"A handsome wooden building contains the masters and scholars of the Native School, which generally numbers from twenty to twenty-five, but it could be extended indefinitely if our arrangements were sufficiently complete. The Government has recently allotted considerable funds in aid of Industrial Schools; and it will probably be in this department that we shall make the first attempt at a considerable extension. That there is no difficulty in procuring a supply of promising scholars, is proved by the fact, that I am now writing with my cabin full of native boys, busy learning the Collect for the day (St. John Baptist). I have eleven in all on board; three are old scholars returning from their holidays with their friends in the south; and eight are new scholars, selected from Croixilles Harbor, Otaki, Waikanae, and the Chatham Islands. One old father and mother at Otaki are a pattern to all parents. Three years ago I selected their son out of a class of seventy on the Manawatu River; and took him with me to embark at Port Nicholson, his aged parents walking with him to see him on board, and resigning him with such a blessing as unbaptized believers can bestow. A year ago the father sent me a letter, of which the following is a literal translation:—'O Bsihop, with you be the thought, to send *your* child Simeon back to us, that we may see *our* life; and then *he shall return* to you to work at your joint work. Your dear friend. (Mataku.)' This short letter disproves many assertions that have been made of the impossibility of maintaining native schools. 1. That the parents would not part with their children. 2. That the boys would always run away and never come back. 3. That the parents would not allow the boys to work, or learn any industrious habits.

"As far as my own experience has extended, I can say, that I can procure from the most distant parts of the country as many boys as I can maintain and educate; that the worst often run away, but that a steady remainder of the best boys grows up under our care; and that they can be sent home for the holidays, like English boys, with the same expectation of their returning in due time; and further, that there is no honest or useful work which the boys are not willing to learn, or which the parents are not willing that they should be taught. In forming an opinion of the possibility of civilizing the whole rising generation of New Zealanders, I have never perceived any practical impediment, except the difficulty of obtaining a sufficient number of English instructors who would devote themselves with all their hearts to the work, and do for the native children what every Christian parent wishes to do for his own. But such a system must not only provide the means of education, but also instruction in the most minute details of daily life, and in every useful and industrious habit. We are apt to forget the laborious processes by which we acquired in early life the routine duties of cleanliness, order, method, and punctuality; and we often expect to find ready made in a native people the qualities which we ourselves have learned with difficulty, and which our own countrymen rapidly lose in the unsettled and irresponsible slovenliness of Colonial life. We want a large supply of Oberlins and Felix Neffs, who having no sense of their own dignity will think nothing below it; and who will go into the lowest and darkest corner of the native character, to see where the difficulty lies which keeps them back from being assimilated to ourselves. They have received the Gospel freely and with an unquestioning faith, but the unfavorable tendency of native habits is every day dragging back many into the state of sin from which they seemed to have escaped. There is scarcely anything so small as not to affect the permanence of Christianity in this country. We require men who will number every hair of a native's head, as part of the work of Him who made and redeemed the world."

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* We are glad to perceive that the Standing Committee of the S. P. C. K. will recommend at the next monthly meeting an additional grant, "under the peculiar circumstances of the case," of £1000 towards the cathedral.

Domestic Intelligence.

Diocese of Massachusetts.—*Price Lectures.*—The first Price Lecture of the present season, was delivered in Trinity Church, on the afternoon of Ash Wednesday, by the Rev. Thomas M. Clark. The subject selected for consideration, was 'Fasting, or Abstinence,' which is one of the topics prescribed by the founder of these lectures. The second Lecture was delivered on Wednesday, February 28th, by the Rev. J. H. Clinch, in place of the Rev. Mr. Woart, who was unable to fulfil the appointment. The subject of this Lecture was the Divinity of Christ.—*Christian Witness.*

Connecticut.—The Rt. Rev. Bishop of Connecticut upon the ordination Sunday in Lent, held an ordination and a confirmation in Christ Church at Middletown. During the morning service, Mr. John Woodbridge Birchmore was admitted to the holy order of Deacons. Morning Prayer was said by the Rector, Rev. Mr. Goodwin, who, with Rev. Dr. Jarvis, assisted the Bishop in the administration of the Holy Communion. The candidate was presented by Rev. Dr. Jarvis, with whom he has passed his time of preparation, and who preached the ordination sermon. The discourse was upon the passage from St. Paul's 1st Epistle to Timothy, "Holding the mystery of the faith in a pure conscience." The author's name is a sufficient voucher for the excellence of the "exhortation," the interest of which was not diminished by the previous relation of teacher and pupil.

After Evening Prayer, 16 persons received the apostolic rite of confirmation; making the number of those who have renewed the vows of baptism, 28 in that parish, during the last nine months. The services appeared to excite deep interest in the congregation; the number of communicants was unusually large, and the many confirmed show the increase, which has rewarded the faithful planting and watering of the excellent pastor of that flourishing.—*Calendar.*

West New York.—*Ordination.*—The Lenten Ordination was held on the 4th of March, by Bishop DeLancy in St. Paul's Church, Syracuse. Prayers were read by the Rev. Mr. Ashley, Rector of the Church, and the sermon was preached by the Bishop. The two candidates for Priests' orders, the Rev. James Radcliff Davenport, Deacon, Missionary at Liverpool, and the Rev. Spencer Marcus Rice, Deacon, Missionary at Jordan and Marcellus, were presented by the Rev. Dr. Gregory of St. James Church, Syracuse, who with the Rev. Mr. Ashley, united in the imposition of hands. The Bishop administered the holy communion, assisted in the distribution of the elements by the Rev. Messrs. Gregory and Ashley.

In the afternoon the Bishop preached in the Church of the Ascension at Liverpool. Prayers were read by the Rev. Mr. Davenport, the Missionary of the station. Large congregations attended these services,—*Gospel Messenger.*

Pennsylvania,—We are indebted for the following to a correspondent:

Ordination.—On Friday, March 2nd, (Ember-day) Mr. John A. Merrick was admitted to the Sacred Office of a Deacon, in St. Peter's Church, Philadelphia, in the presence of a numerous attendance of clergy and laity. The Rector, Rev. W. H. Odenheimer, presented the candidate. Morning Prayer having been said previously, the ordination ceremonial was preceded by the chanting of Psalm xxvi. 6, 7, 8, "I will wash my hands in innocency, O Lord; and so will I go to Thine Altar," &c., with the Gloria Patri, as the clergy entered into the chancel, at the east end. The Bishop of the Diocese, advancing to the front of the Altar, addressed the people, in accordance with the Rubric, concluding with a touching and affectionate address to the youthful candidate—all in terms most befitting one who bears a Mitre in Christ's Catholic Church. The solemn ceremony having been ended, the most Holy Eucharist was celebrated.

Unusual interest was excited by this Ordination, Mr M. having been trained up from infancy at the feet of (now) Bishop DeLancy, and Rev. Mr. Odenheimer, in the parish at whose altar he serves, a Deacon; and also, in having been honored with the degree A. M. by Trinity College, Connecticut, at its last commencement. c.

Ohio.—*The Controversy between the Rev. A. M. Loutrel and the Vestry of his Parish.*—On the 14th of this month, the Bishop of this Diocese and a number of the Presbyters of the same, assembled under the provisions of the 34th Canon of the General Convention, to consider the difficulties existing between the Rev. A. M. Loutrel, Rector of St. Paul's, Columbus, and his Vestry and Congregation. After a session of two days, the Bishop and Presbyters unanimously agreed to recommend to the Rev. Mr. Loutrel the relinquishment of his title to the rectorship of said Church, his salary to be paid up to the date of the sitting of the council. On the communication of the decision to Mr. Loutrel, he resigned his rectorship.—*Western Episcopalian.*

Married.

At the Church of the Good Shepherd, by the Rev. Ralph Hoyt, on the 11th inst., Capt. William A. Sands to Miss Charlotte A. A. Ward, both of this city.

Notices.

A SERMON

Will be preached in St. John's Chapel, on Sunday evening next, March 18, by the Rev. Samuel L. Southard, in behalf of the establishment of the Church in California, and a collection made. Service at half past 7. St. Paul's Chapel will be closed on that evening.

CHURCH OF THE GOOD SHEPHERD,

Corner of Market and Monroe-Sts.

☞ *LENT SERVICES. THE POOR* ☜

In addition to the three services on Sundays, and the regular Thursday-evening services, at this Church throughout the year, there will be service on Tuesday evenings, at 7 1-2 o'clock, and on Wednesdays and Friday mornings, at half past 6 o'clock.

The Proposed Fair,

In aid of the funds of the Seaman's Mission, will be held on Thursday, 12th of April next. Ladies interested in this Mission, are respectfully solicited to contribute their handy work, and use their influence to make the collection of articles as extensive as possible.

Contributions may be sent to the following Ladies:

Mrs. Lindley M. Hoffman, 153 Hudson st.
" Rev. Dr. Whitehouse, 120 11th street.
" Edward Haight, 25 East 14th street.
" J. T. Adams, 75 East 15th st.
" J. Davenport, 62 Lexington avenue.
" D. A. Cushman, 9th Avenue, near 20th st.
" Capt. A. Proal, 95 Spring street.
" Geo. C. Morgan, Pike street.
" Charles Ely, Brooklyn.
" Rev. Dr. Lewis, Montague Place, Brooklyn.
" Rev. D. V. M. Johnson, Brooklyn.
" C. Haight, cor. Wayne & Grove st. Jersey City.

N. B.—Editors of the Church Papers in neighboring Cities are requested to insert the above.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgement of the 6th inst., the Treasurer has received the following contributions:

From Christ ch, Ct, 23 79; A C C, for California 1; for Dom 1; Grace ch, Brooklyn, for Cal'a 2; thro' J K Sass, R A in S C, Trinity ch, Edgefield, 10, St Mark's, Clarendon, 15, Mon Mis Lec, of which 2 is for Cal, Natchitoches, 2, and Indians 25c, 7 50; a lady of St Michael's, for the West, 20, for Jackson, Tenn, 20, All Saints', Waccanaw, 25, Edisto Island, for Ga, 6, Prince Frederick Parish 70, a member of St Philip's, for the West, 7 50—181; H W C, Zanesville, O, for Van Buren, Ark, 1; St Thomas's, Glassborough, N J, 5; St Marks, Kanawha, Va, 4 25; St Matthew's, Plymouth, Ct, 2; St Thomas's ch, N Y, for Cal'a, 163 12. Total $383 16.

The subscriber has also received, from the Rev. Dr. Wyatt, Rector of St. Paul's Church, Baltimore, $100,67, for the use of the Rev. Mr. Sorenson, of Wis., which am't he has forwarded to Bishop Kemper.

THOMAS N. STANFORD, Treas.,
New York, March 13, 1849. 139 Broadway.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums since his report of 6th inst.:

St Mark's ch, Lewiston, Pa, for ed in Africa, 3; Christ ch, Stratford, Conn, 11 44; St Paul's ch, Burlington, Vt, 31 83; Trinity ch, Columbus, Ga, for Constantinople, 80; St Thomas's ch, Glassboro, N J, 6 58; St Stephen's ch, Mullica Hill, N J, 1 42; S S Trinity ch, Rutland, Vt, 6; a member of St Thomas's ch, N Y, for China and Africa, 5; St Matthew's ch, Wilton, Ct, 3; thro' H Trescott, R A in Charleston, S C, Mon Mis Lec at St Philip's, Feb, 3 25; St Stephen's chap, family ofg, for Constantinople 3; Trinity ch, Edgefield, 10; Rev B C Webb and miss, Prince William, for sup of boy in Africa, 22; Zion ch, col 1st Sunday after Epiph, for Africa, 130; Ch at Edisto Island, Adv Sunday, for Africa 7 50; Ch of the Messiah, N Santee, Epip col, 16 69—217,44; Grace ch par'sh, Broad Brook, Conn, 1; family mite box, Peekskill, N Y, 6; St Matthew's ch, Plymouth, Conn, 2; St Mark's ch, Kanawha Co Ho, Va, 4 25; S S Ch Holy Trinity, Brooklyn, ed China, 12 50.

Total, $291,46.

J. SMYTH ROGERS, Treas.
New York, March 13, 1849. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of 3d inst.

J S Carpender, don'n, 5; Annual Subscribers: Mrs H Laight, 5; J W DePeyster, 5; Miss M Duffie, 2. Mrs H D Wyman, constitute her a life member, 25. Total $42.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, March 10, 1849. 20 John street.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.

The Treasurer acknowledges the receipt of the following sums since date of last report, 3d inst.

A C C, 1; Rev Geo T Fox, Chester, England, pr Capt A Proal, 14 49; Mrs H Laight 10; Col at St John's Ch, N Y, 120 22; Mrs E L Houghton, life membership, 15; E L Houghion, an'l, 5; J Fryer, do, 5; R Strong 2; H H Butterworth, pr Capt A Proal, an'l 5; T S L, an'l, 5; Mrs Henry Chauncey, pr Stanford & Swords, 2; E M Young, life membership, 15; do, an'l, 5. Total $203,71.

$56,09, from St Thomas's Church, N Y, Rev Dr Whitehouse; erroneously acklowledged last week as from Saint George's Church.

J. DAVENPORT, Treasurer,
March 14, 1849. 10 Platt street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums since his report of 3d inst.

Annual Subscribers: Mrs Henry Laight 2; J W DePeyster 2; Miss M Duffie 1. Ch of St Cornelius the Centurion, Rev Dr McVickar, 3. Total $8.

THOMAS C. BUTLER, Treas'r and Agt.
New York, March 10, 1849.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

My Messrs Stanford & Swords, from two Ladies, of St John's Chapel, $6.

LOT JONES, 77 Second Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received. They may be left with Messrs Stanford & Swords, 139 Broadway, or at his residence.

New York, March 13, 1849.

FREE CHURCH OF THE HOLY EVANGELIST.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

By Messrs Stanford & Swords: from A, 5; K S, 1; A Friend, 20; a member of St John's Chapel, 10. Total $36.

Further donations are much needed, are respectfully solicited, and will be thankfully received if left with Messrs Stanford & Swords, 136 Broadway, or with

BENJAMIN EVANS, 172 Broome-st.
New York, March 6, 1849.

FREE CHURCH OF THE HOLY MARTYRS.

The subscriber gratefully acknowledges the receipt of sundry articles of food and clothing for the Poor.

His Church being situated in a section of the city where destitution largely prevails, it is impossible for him to give even small relief to the numbers who apply, and are truly deserving. Any offering may be left for hin with Messrs. Stanford & Swords, 139 Broadway, or at the residence of

March 17, 1849. J. MILLETT, 133 Eldridge-st.

THE POOR.

The subscriber returns his sincere thanks for the following donation:

By Messrs. Stanford & Swords, from A Friend, $20.

THOMAS COOK, Rector of St. Simon's German Free Church, and Missionary to the Jews.
New York, March 17, 1849.

SAILOR'S MISSION.

The undersigned gratefully acknowledges the receipt of $2 from a Lady, pr James R Swords; $5 from Miss G P J, for his mission; alsa five volumes, from Mrs Susannah Keinsen, for distribution among Seamen and Boatmen.

D. V. M. JOHNSON,
In charge of Floating Chapel of Holy Comforter.
New York, March 12, 1849.

Advertisements.

NEW ENGLISH THEOLOGICAL WORKS.—Imported by D. Appleton & Co., 200 Broadway.

Dr. Hook's Lent Lectures, 2 vols. $3 50.
Ecclesiastical Biography, vol. 5, $1 75.
Dr. Wordsworth's Lectures on the Apocalypse, Critical, Expository, and Practical, 1 vol. $3 50.
Dr. Mill's Sermons, preached before the University of Cambridge in 1848, 1 vol. $1 75.
The Pulpit, Sermons of Living Divines, vol. 54, $2.
The Altar, or Meditations, in Verse, on the great Christian Sacrifice; by the Author of "The Catholic," "The Baptists," &c., $1 50.
Vaughan's Harron School Sermons, $1 50.
The Christian Scholar, by the Author of "The Cathedral," 12mo. $2 50.
Evans' Sermons on Genesis, 12mo. $1 75.
The Apostolical Acts and Epistles, from the Ancient Syrian, to which are added the Remaining Epistles and the Book of Revelations; translated by J. W. Etheridge, M. A., 12mo., $2 25.
Sacred Latin Poetry, selected and arranged, with notes, by R. C. French, M. A., 12mo. $2.
Catechises; or Christian Instruction preparatory to Confirmation and First Communion, by Chas. Wordsworth, M. A., 12mo. $1 50.
Marrott's Reflections in a Lent Reading of the Epistle to the Romans; 12mo. 87½ cts.
Dodsworth, The Signs of the Times, sermons preached in Lent, 12mo. 75 cts.
Morell's Philosophy of Religion, 8vo. $3 50.
March 17, 1t

LAYARD'S GREAT WORK ON NINEVEH.

NINEVEH AND ITS REMAINS; With an Account of a Visit to the Chaldæan Christians of Kurdistan, and the Yezidis, or Devil-Worshippers; and an Inquiry into the Manners and Arts of the Ancient Assyrians. By Austen Henry Lavard, Esq., D. C. L., With an Introductory Letter, by Rev. C. E. Robinson, D. D., Author of "Biblical Researches in Palestine." In two Volumes—With numerous Illustrations.

"We cannot close without once more congratulating Mr. Layard on his success as a writer, as well as a discoverer; we repeat, that taking this only as a book of travels, we have read none for a long time more interesting and instructive. In his dissertations he is full and copious without being tedious; his style is plain, vigorous, and particularly unaffected; it is the natural language of a strong mind fully master of its subject, and warmed and enlivened, without being inflated or kindled into rhapsody by the enthusiastic, without which he would never have conceived or achieved his wonderful task."—*Quarterly Review.*

"There is a remarkable and delightful combination in the work before us, of valuable discovery and interesting personal narration, such as we remember in no similar work of travel or discovery. * * Mr. Layard is not surpassed by the best of the old travellers. In the wonders of the story he has to tell, he very much surpasses them all.

"We repeat that there has been no such picture in any modern book of travels. Park is not braver or more adventurous, Burkhardt is not more truthful, Eothen not more gay or picturesque, than the hero of the book before us."—*London Examiner.*

"This is, we think, THE MOST EXTRAORDINARY WORK OF THE PRESENT AGE, whether with reference to the wonderful discoveries it describes, its remarkable verification of our early biblical history, or of the talent, courage, and perseverance of its Author. We have had our Bruces and Mungo Parks, as well as our Parrys, Franklins, Backs and Rosses, but we question whether a more enlightened or a more enterprising traveller than Mr. Layard, is to be met with in the annals of our modern English History. It is impossible to read his work, without finding our minds absorbed in wonder at the development of that period, and of its works of art, where one of the early descendants of Noah "built Nineveh, and the city Rehoboth, and Calah, and Resen, between Nineveh and Calah, the same being a great city." (Genesis 10, 11th and 12th verses.) One of these cities, or at least a portion of it, has now been explored; but before we give some account of its prolific contents, we may interest our readers by laying before them a short narrative of the extraordinary person to whom this country is under such deep obligations. * * *

"We will only add, in conclusion, that in these days when the fulfilment of prophecy is engaging so much attention, we cannot but consider that the work of Mr. Layard, will be found to afford MANY EXTRAORDINARY PROOFS OF THE TRUTH OF BIBLICAL HISTORY, and of the extreme accuracy of the denunciations of the prophets Isaiah and Ezekiel, against the kings of Assyria, and of the destruction of Nineveh in particular. Even the colors and decorations, as found in the palace of Nimroud, agree exactly with those described by the prophet Ezekiel. The circumference of Nineveh, as mentioned by the prophet Isaiah, was found by Mr. Layard to be extremely accurate, and the connection of the Assyrians with the Jews was clearly ascertained.* The history also of the Kings of Assyria, as shown on the various sculptures, is highly interesting, and throws great light on the manners of that ancient people."—*The Times* (London,) *Feb.* 9, 1849.

N. B.—The FIRST volume will be ready on the 20th of March. G. P. Putnam, Publisher, 155 Broadway.

⁂ Orders received by all Booksellers. M17

PIERMONT INSTITUTE.—The summer term of this school will commence the 9th of May. A few children, under the age of sixteen years, can be received into the family of the Principal, where particular and paternal attention will be given to their studies, health, morals, habits, and amusements.

Expenses per term of fourteen weeks, including tuition in English branches, board, washing, lights and ordinary mending, $28 00.

Tuition in Latin or in French; Drawing and instruction in Mezzotint, each, $5 00.

Instruction in Painting with Oil or Water Colors, $12.

Tuition in Music, and Use of Piano, $12 00.

" for Juvenile Day Scholars, per term, $3 00.
" "Advanced" " " $5 00.

It will be requisite for each boarder to find their own beds, bedding, napkins and towels, all marked in full. The present term will close the second day of May; and the Fall term will commence the 12th of Sept.

Bills payable at the expiration of one-half of each term. Steamboats run from Piermont to New York daily, in one and a half hours, so that pupils from the city, *if their parents desire it*, can visit their homes once every month.

WILLIAM HENRY FERYNSON, Principal.
Piermont, Rockland Co., N. Y., March 12th, 1849.

References.—The Rev. Dr. Henry, New York University; Rev. W. F. Walker, Humphreysville, Ct.; Rev. John C. Sterling, Piermont; Thomas Blanche, Esq., do.; Rev. Professor Reynolds, Rector of St. John's Church, West Hoboken, N. J. March 17—tf

MISS HATHAWAY'S SCHOOL FOR YOUNG LADIES.—at 171 Sixth Avenue—next door Blondel's Book Store. Terms of Tuition graduated according to the studies pursued. Circulars can be obtained at the School Room. Miss H. has permission to refer to various Gentlemen of Respectability, whose names are published in her circulars. March 17—tf.

A COLLECTION OF 200 STANDARD CHAUNTS, Single and Double, is in preparation and will be published as soon as possible,—by J. H. C., Jr. Due notice of its appearance will be given. March 17—4t

MRS. ALDEN'S SEMINARY FOR YOUNG LADIES, Springfield, Mass.—The third Term will commence Wednesday, April 18, 1849. The Academic year is divided into three terms of fourteen weeks each. Pupils admitted at any time, although it is important that all should commence with the term.

This Institution is now permanently established as a Boarding and Day School, and has been organized on a systematic plan, combining, it is believed, all the advantages of the largest Boarding Schools, and also of private instruction in select classes.

The Principal being fully aware, from fifteen years' experience in teaching, and much observation on the subject, that our large Boarding Schools are unavoidably attended with many evils, has therefore in organizing this Institution had particular regard to the prevention of those evils, and the securing to its members, as far as possible, all the domestic and social influences of home.

The number of Boarders is limited to twelve.

The whole number, including Day Scholars, is limited to the entire Supervision, and the personal Instruction, of the Principal in all studies of English and French Literature; and the arts of Drawing, Painting, and Embroidery; thus her influenee is with happy effect brought to bear directly upon the mind, morals, and manners of each Young Lady, affording thereby every facility for improvement of the *manners*, the *heart*, and mental qualifications *all of which* constitute a refined and finished Education.

The Young Ladies who are entered as boarders in the Seminary are treated in all respects as members of the family.

Maternal confidence is encouraged, and a sincere interest is felt and evinced in all that concerns their welfare as students, or as Young Ladies.

French Conversations are encouraged, and the Principal feels a pleasure in announcing that in French and in English Composition her classes excel, under her method of instruction, and pursue these studies with increased interest and success.

Education is here professed to be based on Christian Principles; and whilst no sectarian views are inculcated, habits of considerate and independent thought are encouraged, and a conscientious regard to moral and religious obligations is strictly enjoined.

The Government of the school is firm and decisive, yet mild, such restraints and discipline only are used as proper parental solicitude and affection would impose.

The Incitements are, the marked disapprobation of the Principal in cases of culpable deficiency; and her gratification, and that of parents and friends in cases of excellence; their mental culture; and chiefly the obligations of gratitude and obedience to their Creator and Redeemer.

Plan of Organization and Terms.—In this Institution there are three general classes, denominated *Primary*, *Junior*, and *Senior*, and the *Graduates' Department.*

The Primary Class is composed of the younger daughters of patrons who wish them to accompany elder sisters, and to continue through the whole course of Instruction. It includes the usual studies of such classes. Charges, $8 per term of 14 weeks.

The Junior Class includes any of the common English studies, namely:—Arithmetic; Grammar; Geography; History; Chronology; Natural Philosophy; Physiology; Penmanship; Composition, &c.; $10 per term.

The Senior Class, continuation of any of the above studies if necessary, with Ancient Geography and History, Mythology; Botany; Astronomy; Chemistry; Elocution; Rhetoric; Logic; and Mathematics, $15 per term.

These classes recite in the usual method from text-books. Lectures, with liberal and extended views, and clear and practical illustrations accompany each recitation.

The whole charge for Boarding Scholars in the above classes is $50 per term, or $150 per annum.

In Music on the Piano, Guitar, Organ, or Harp, Parents can have a choice of Ladies or Gentlemen Professors at their respective charges—from twelve to twenty dollars per term of fourteen weeks.

The Graduates' Department is designed exclusively for such as are about finishing their course of study including those who are qualified to enter from the Senior class, and others who may have completed a course of study in the ordinary schools.

The course of Instruction in this department embraces General Reviews of Ancient History; Classical Antiquities; Mental Philosophy, with reference to Rhetoric, Logic, and Criticism; Critical Readings of the English and American Poets, with critiques of their Poetical Works; English Literature, with Lectures, comprising a brief history of the most distinguished authors, and their writings; Composition studied as an Art; Conversations on Nature and Art; Constitution of the United States; Greek, Latin, French, Spanish and Italian Languages and Literature; Miscellaneous Lectures throughout the course on the more interesting and useful subjects of Polite learning—such as the Oriental Character; Origin of Society; Various Classes of society; Duties to each; Systems of Education; Novel Reading; the History and Utility of Music; Poetry; Painting; Sculpture; Architecture; Useful and Interesting Discoveries and Inventions; and other Miscellaneous Subjects. Tuition in this department, 25 dollars per term, Boarding and tuition two hundred dollars per Annum.

Circulars may be had at the office of the Churchman.

References.—Rev. Henry W. Adams, Springfield, Mass.; Rev. George F. Simmons, do.; Major J. W. Ripley, U. S. Armory, do.; Right Rev. Manton Eastburn, D. D., New Haven, Ct.; Mrs. General Gaines, N. Y. City.; and the Episcopal Clergy generally of New York City. March 17—tf

MRS. COMEGYS' SCHOOL FOR YOUNG LADIES.—This Institution is located, for the present, in Cranberry street, (No. 35,) between Columbia and Willow; but will be removed on the first of May to another position, combining pleasantness of prospect with healthiness of location, and ease of access to scholars from every part of the city.

Every opportunity will be given in this Institution for the acquisition of an elegant, accomplished, and scientific education. It will be the constant aim of the Principal to make the discipline, the studies, and all the internal arrangements of the school conform to Christian principles, and serve to implant in the hearts of her pupils a deep reverence for sacred things, and a hearty love for the Saviour. Those who become members of her family will excite the same solicitude, and receive the same zealous care, in this respect, as her own children; and they will thus be expected to govern their least actions by the rules of Christian duty.

Mrs. Comegys will be assisted by teachers of distinguished ability and experience, thoroughly acquainted with the branches entrusted to them.

TERMS.—ONE-HALF IN ADVANCE—REMAINDER IN MARCH.

For board, and tuition in all the English branches, for the scholastic year of ten months, commencing the first of October, $200.

Washing, $20.

Day scholars, divived into quarters (payable in advance,) $40.

For the Latin language, $20.
For the French language, $20.
For the German language, $20.
Drawing, $20.
Music on the Piano, with singing, $60.
Guitar and Harp at the Teachers' charges.

References.—Right Rev. Wm. Meade, D. D., Bishop of Va.; Right Rev. Manton Eastburn, D. D., Bishop of Mass.; Rev. B. C. Cutler, Brooklyn; D. Embury, Esq. do.; Freeman Hunt, Esq., do.; Rev. F. Vinton, D. D., do.; Rev. W. H. Lewis, D. D., do.; Rev. J. F. Fish, do.; Rev. Wm. Staunton, do.; Rev. Clement M. Butler, Washington, D. C.; Commodore Joseph Smith, do.

March 17—4t

BOARD IN THE COUNTRY.—A Gentleman wishes board for himself, wife, and child in the country; near the Rail Road of the Harlem and New Haven line, or at some point easy of access to the city two or three times a day, in a private family. A *church* family preferred. Terms must be very moderate.

Address Y. T. at this office. March 17—tf

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

This Company has been in existence nearly four years, and its Surplus is now, (March 1, 1849,) over $700,000, showing a business unparalled.

DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO-THIRDS of their amount, where the party has paid his premiums in full.

Premiums are payable annually, but may be paid semi-annually or quarterly, and parties taking Life Policies may, when the premiums amount to fifty dollars, if they prefer, give their individual notes for ONE-HALF the annual premium, upon which they are required to pay six per cent interest.

Prospectus, and all papers necessary to effect insurance, and all information in relation to the plan of operations, may be obtained, gratis, at the office of the Company, No. 11 Wall Street.

DIRECTORS:

Robert L. Patterson,	Seth Low,
Charles S. Macknett,	Joel W. Condit,
Edward Anthony,	William A. F. Pentz,
Lewis C. Grover,	Thomas B. Segur,
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ROBT. L. PATTERSON, President.
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JOSEPH L. LORD, Agent.

Valentine Mott, M. D., } Medical Board of
Jer Van Rensselaer, M. D. } Consultation.

JAMES STEWART, M. D., (Residence No. 9 Abingdon Square,) Medical Examiner, attends at the office daily from 2 to 3 o'clock. M17

FEBRUARY REPORT.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of February, 1849, One Hundred and Thirty Three *new* Policies, viz.:

To Merch'ts & Traders	36	To Clergymen	2
" Mechanics	25	" Lawyers	5
" Manufacturers	11	" U. S. Officer	1
" Clerks	15	" Banker	1
" Physicians	7	" Engineer	1
" Farmers	8	" Stage Proprietors	2
" Ladies	5	" Other occupations	15
	107		26

Total *new* Policies in February, 133

Robert L. Patterson, President.
Benjamin C. Miller, Secretary.
Joseph L. Lord, Agent.

Poetry.

For the Churchman.

In Memory of William Henry Harrison.

LATE PRESIDENT OF THE UNITED STATES.*

The drums beat low, in a muffled roll.
Hark! from each tower swings the deeper toll:
The minute-gun speaks its heavier boom,
The broad-flashing flag droops in rayless gloom!
A Statesman lament,
A good man o'erspent;
His bow from its might in a moment unbent.

The drums beat low in a muffled tone,
A Warrior is borne to his final home.
The drums beat low, and the mellow horns
More mellow diffuse through the weeping throngs.
A Patriot's grave
Their tears now do lave;
The Hero is gone whom hope whispered would save.

The drums beat low in a muffled roll—
'Tis rest they do beat to a manly soul:
The drums beat low, and their softened tone
Seems the moaning of angels thronged over his stone.
And Angels, I ween,
Wept silent, unseen,
Round the spot where Love's last, sad offerings convene.

The drums beat low in a muffled sound—
It is meet, for we tread on holy ground:
An angel stoops from watch in the sky,
And strikes with his glance a chief from on high.
The charge of the Lord
Was that flaming word;
An idol we reared in the temple of God!

The drums beat low in a muffled tone:
They speak—To your tents! and weep there alone.
The finger of God these conquests win:
Ere sin over us, He triumphs o'er sin.
The pageant all fled,
The chaplets al! dead,
We twined 'mid bright hopes dreamed by victory led.

The drums beat low in a muffled note:
O, list! hear their voice through the silence float:—
The vanishing rest of Death's rattling spear
He struck at our pomp when fancied not near!
Again, the rebound
Floats stilly around,
As sinks our last trust in its birth-place, the ground.

The drums beat low in a muffled sigh:
Let them beat till our hopes are fixed on high;
Till the arm of flesh but flesh shall seem,
And God's the One Arm which alone can redeem.
Then Death may remove
The friend that we love,
But triumph is ours, for our hopes are above.

The drums beat low in a muffled roll;
Swings again from each tower the deeper toll:
The minute-gun speaks its heavier boom,
The broad-flashing flag droops in rayless gloom.
But cease from our fears—
Seal the fount of our tears,
And let Hope lift her head 'mid the dance of the years.

NEW YORK, March 3, 1849. H. W. S.

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* Written soon after the pompous funeral solemnities to his honor in the city of New York.

Selected Matter.

From the Colonial Church Chronicle.

Van Diemen's Land and its College.

We are indebted to a correspondent for the following letter:—

CLIFTON, 5 Jan., 1849.

MY DEAR ——— I am well aware of your anxiety to know something more about Christ's College in the Diocese of Tasmania; and I think that I shall best meet your wishes by avoiding all the details of its establishment and history, though both these present many points of instructive interest, while I confine myself for the present to a simple description of what the College actually is, or rather was, when I last saw it in July, 1848.

And first for the scene in which it is placed. In the northern part of the island of Tasmania, or Van Diemen's Land, two parallel mountain-chains, which run from N. W. to S. E., flank on either hand a broad champain country, abounding in agricultural and pastoral wealth, and in the settlements of English colonists. These ranges rise to the commanding height of 4,000 or 5,000 feet, and by their size, and the grandeur of their bold cliffs and promontories, compensate for the effect of their distance from each other, which is not less than thirty or forty miles. The undulating country between, is traversed by winding rivers, and clothed by open forests, which shelter myriads of sheep. And regarding the flock of another fold, I may also add, that places of Divine worship, rising from the merest hut, through the various grades of barn and chapel, to the quality of a respectable parish church, may already be found scattered through this imperfectly peopled neighborhood, more abundantly perhaps than through any other of similar size and population.

Come we now to the College. It occupies a quiet sequestered district of the tract of country just described. You may approach it either by the road from the north, or by that from the east. If from the east, you first see it imperfectly about two miles off, as you wind among the tall white stems of perishing gum trees, the last remnants of a heavy forest, which has all but disappeared before twenty years of the settlers' destructive industry. If you come from the north, you emerge from the ancient forest about four miles from the College, and standing upon a commanding rise, you behold at your feet, with a satisfaction which none but a colonist can fully appreciate, the scene of an extensive triumph achieved by persevering man, over stubborn nature. Between you and the chain of mountains which you confront, many thousand acres, fenced and cleared, stretch away over the undulating plains; spacious corn-fields clothe the higher grounds, well-watered meadows the lower. The brilliancy of a verdure, which vies in its own way with the bright blue of the clear Tasmanian sky, is further set off by the sombre foliage of the retreating forest, where columns of curling smoke ascend every here and there, from day to day, and from year to year, telling of the ceaseless inroads of the colonist's fire and axe, upon the giant powers of the natural world. The broad straight road before you ends in an avenue cut through ancient trees, through which again the eye must travel one stage further, to detect the buildings of the College, set on a little rising ground by themselves, and almost buried among trees. Advancing along the road, you observe that the fences are made of the dead timber which lately occupied the soil, laid lengthwise, and looking very rough; but where these have been carried away for fire-wood, better fences have succeeded, or quickset hedges. The dwellings on either side vary from the meanest wooden hut to the decent farm house, and are occupied by the tenants of the college land. Each blade of grass and corn, each foot of ground you see, pays its yearly quota to the sacred cause of sound learning and religious education, belonging as it does, to the estate bought for the College by the colonists and their friends in England. As you come to a little cluster of houses, the rudiments of the village of Little-Hampton, you observe its humble chapel, built before the College was thought of, and materially aided by a few persons in England, who sent out money for the erection of oratories in the bush. Here, a turn to the right enables you to judge of the exterior appearance of the College. An eminence of moderate height, clothed with fruit-trees, gardens, and shrubberies, of English oak, acacia, and native wattle-trees, rises by itself in the middle of the plain, fronting a wide and airy expanse of country, which reaches far away to the foot of the eastern mountains. The position is backed by the sheltering cliffs of the western range, which, though twelve or fifteen miles away, seem to impend more closely, owing to their size. These tiers, as they are colonially termed, extend for many miles, in a rampart, whose principal bastions are several hundred feet higher than the highest summit of Snowdon. The crest of the college-hill is occupied by a non-descript series of buildings. First, there was a country house, with a verandah, one story high, looking east. To this, in comparatively ancient days, was appended a garden-front, looking south; and the increasing prosperity of the settler enabled him lastly to erect on a still larger scale a front looking north. Then came the College, and that which was the north front was made to form the south side of a small quadrangle open towards the east, so that it is now the central portion of the buildings; in it are the hall and chapel, and above stairs the library, while on the newly built side, all the business of the College is carried on, and the old side is occupied by the senior functionaries of the College, and by the domestic departments.

Supposing you to arrive about noon, you would probably be introduced to the Warden in the library, an upper room, overlooking the quadrangle from one window, and from the other commanding a fine mountain view. The walls you would perceive with pleasure well furnished with between two and three thousand volumes, every one the choice present of some good friend of the College.* At one o'clock you would go with the rest into the hall, a room of the same size as the library, where you would find three tables; the first across the top of the room, with places for the thirteen members of the College,—the warden, three clerical fellows, three lay fellows, candidates for holy orders, and six scholars, together with the bursar, who protects their worldly affairs. As two of the clerical fellows are non-resident, and chiefly engaged in forwarding the external interests of the College, and as one of the lay fellows and one of the scholars are always absent presiding at the other tables, you would find abundant room left for the strangers who visit the place. After the scholar in waiting, standing at a desk in the centre, had said that grace which begins, "Domine, Sancte Pater, omnipotens æterne Deus, qui tam benigne," &c., you would observe as you sat down, that the two tables placed lengthwise down the room, were occupied by twenty or twenty-five students not on the foundation, though wearing the same kind of cap and gown as the others, and would probably be reminded by the youthful countenances of many of them, what may have been the aspect of our Oxford and Cambridge college halls a few centuries back. You would partake with all the rest, the same fare of beef and mutton, beer, bread, vegetables, apple pies, and puddings, and (as every one sits in his own order with his equals about him,) you would see the lowest talking away with just as much enjoyment as the highest. You would also notice the sole portrait which is hung upon the wall, the likeness of Sir John Franklin, once governor of the Colony, and the founder of the College, or rather the chief of the many founders, from whom it has derived its existence. At the end of the second course, the simple meal is finished, and thanks are returned by the scholar in waiting. You would then probably proceed to survey the grounds, the gardens which are cultivated by some in one quarter, the vines in another, the fig-tree and the almond flourishing well, the apple orchard bending with fruit in a profusion unknown to the less stimulating climate of England; the football and the cricket ground, where, surrounded by the grand amphitheatre of their own mountains in the distance, the young Tasmanians renew, with exact accuracy, the sports of their English forefathers. A few minutes' walk across the meadows, at the foot of the other side of the college-hill, would bring you to a bathing place in the Liffey, a small stream, like the Avon, near Rugby, whose original mountain charms are sadly destroyed by the draining and irrigating processes to which it is made subservient in its course through the plain. At three o'clock, the bell-tower would send forth its summons to gather all together to their studies. These are at present conducted upon the plan of those of an English public school, and not of an English college, except in the few instances which as yet occur, requiring more advanced instruction. The transition from recreation to study is followed, towards the close of the day, by a transition from study to devotion; the bell again ringing at five o'clock for evening chapel. Here in a quiet room, looking east, you would find a little communion table, raised on a platform, with seats extending down by the wall on either side for the thirteen members of the College, and other seats in front of them for the rest of the students. In the centre you would see a small desk of native cedar wood, bearing the Holy Scriptures, and at the lower end an organ. Either the Warden or the Sub-warden say the evening prayers from the place in which they usually sit, and all join with a loud voice in singing or saying the evening psalms. The fellow and scholar whose week it is, read the two lessons to this little congregation, and when all is over, they stand up and follow each other out in due order, from the greatest to the least; the fellow of the week, in whose custody the chapel is, remaining to come out last. The evening passes away in recreation, tea, and study either in the library, the school rooms, or the private studies, until nine o'clock, when supper comes, and with it the most cheerful hour in the day, whose former portions have been too full of fixed or occasional occupations to admit of complete relaxation. Soon after supper, you would be shown to your own room, and perhaps realise for the first time, in the silence of the night, the calm sequestered nature of the retirement in which this little community has been placed, apart from the turbid current of the colonial world, to be moulded as nearly as may be to the English forms of sound and Christian education. And you would recollect among the many young countenances which had recently surrounded you, some that gave good promise of rivalling their cotemporaries, brought up among the more favored homes of England, in all things that can make them dear to God and man.

Your first call in the morning would issue from the bell-tower at six o'clock, and at seven you would meet in chapel the same congregation under the same arrangements as the preceding evening, the Warden saying the morning prayers. Breakfast would follow immediately after chapel, and with much the same routine as at dinner; soon after which, the serious business of the day would begin, and last till noon.

As the first generation born in a new colony cannot be too well grounded in sound and liberal learning, nor the means of acquiring it made too easily accessible, the whole expense of board and tuition is no more than between 40*l.* and 50*l.* per annum; and to meet this arrangement, extreme simplicity is observed in diet and accommodations; while the fellows engaged in tuition give up all share of the tuition fees of the College, confining themselves to the very moderate incomes allotted them from the College estate. The neighboring village of Little-Hampton, and other remoter situations, are gratuitously provided with spiritual ministrations from the College; and a Day and Sunday school for the neighborhood is in a great measure supported by the weekly offertory at the College chapel. I must not weary you with going into special details. From the visit of a single day you will have learnt enough to recognise the infant features of one of those Colleges which we see in England, in their full maturity, feeding every department of our Church and State with a perennial flow of renovating energy, intellect, and high principle, equal to all the requirements of a great nation, and of an eventful age. May He, in whose name we plant and water, give us a like increase in due time!

As it is pleasanter to be doing than to be suffering, I think you will agree with me that it is better for us to be enlarging the strength and usefulness of this young oak tree, planted in the new-tamed wilderness of Tasmania, than to waste our breath in vainly deploring that monstrous system, which still (1849) floods the indignant colony with the convict refuse of England. Weapons are even now being forged at the College to quell that injustice; for the pleas of reason which are weak in the mouths of those who have voluntarily chosen the convict Colony for their home, will come with another force from those who, having been born there by no fault of their own, but by the dispensation of Providence, seem the rightful defenders of their native country, and destined to win honor to themselves in the purging of her dishonor.

The whole of the money contributed by you and your fellow subscribers in England, has been invested in land in the Colony. But while this perpetuates the benefit you intended to bestow, it leaves the College extremely cramped for all immediate purposes, nothing to build with, nothing to procure books with, or furniture; and involved, to a certain extent, on the credit of its estates, for the purchase of the merest necessaries wherewith to commence, and for the erection of the additional accommodation most absolutely required. Until this debt is removed, the interest must be paid out of the rental of the estate, before a single tutor can be salaried. Meanwhile, the Colony is doubling its population in ten years, and if the College is not kept in progress, it will strive to resist in vain the restless efforts of those who would introduce wild and impracticable theories into the important work of education. So there is still much to be done; and amidst the universal favor with which this effort of the colonists of Tasmania has been met by the Church, the Government, and the friends of the Colony in England, it must never be forgotten that delays are dangerous, there are debts to be cleared away, an embryo system to be developed into perfection, an infant church and nation to be fed with the wholesome fruit of sound learning and religious education; so that you will forgive me if I close this long letter with an earnest request that you would represent among your friends the fruits which have already sprung from your own liberality in time past, and urge them to sow, in the same fruitful soil, more seed on their own account.

I remain, yours, most sincerely,
JOHN PHILIP GELL.

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*It should be mentioned, that the greater part of these books are the gift of the writer himself.—ED.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, Rev. Lewis P. W., 98 2d Avenue.
Bartow, Rev. Henry B., 289 Broadway, and Astoria, L. I.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Berry, Rev. Joshua D., 142 Mercer st., and 639 Broadway.
Berry, Rev. Samuel V., 4 York st.
Blake, Rev. John, Chaplain U. S. Navy, 556 Broadway.
Brown, Rev. John W., 289 Broadway, and Astoria, L. I.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Carter, Rev. Timothy J., 24th st., near 4th Avenue.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Thomas, 276 Houston st.
Cox, Rev. Richard, 142 Mercer st.
Douglass, Rev. Stephen, Bloomingdale Road, 86th st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Evans, Rev. Benjamin, 172 Broome st.
Forbes, D. D., Rev. John M., 477 Hudson st.
Hackley, D. D., Rev. Charles W., 3 College Green.
Haight, D. D., Rev. Benjamin I., 260 Tenth st.
Halsey, Rev. Charles H., 2 Park Place.
Hart, Rev. A. Bloomer, 5 Mercer st.
Harwood, Rev. Edwin, 5th Avenue and 79th st.
Henry, D. D., Rev. Caleb S., 146 Macdougal st.
Higbee, D. D., Rev. Edward Y., 159 Chambers st.
Hobart, Rev. John H., 507½ Broadway.
Houghton, Rev. George H., 25th st. 2d house west of 8th Av.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 117 Madison st.
Huddart, Rev. R. Townsend, 22 East 14th st.
Huntington, Rev. Jedediah, 9th Avenue, near 22d st.
Irving, Rev. Pierre P., 2 Park Place.
Jeliff, Rev. Hiram, corner 31st st. and 1st Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 129 Amity st.
Little, Rev. Charles L., 224 3d Avenue.
Marcus, Rev. Moses, 15 West 24th st.
McVickar, D. D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge st.
Morris, Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., 110 West 20th st.
Ogilby, D. D., Rev. John D., Theo. Sem., Chelsea Sq., 20th st.
Pardee, Rev. Isaac, 231 Tenth st.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev. Samuel P., 9 Amity Place.
Parks, Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Pratt, Rev. Horace L. E., 58 Troy st.
Preston, Rev. Thomas S., 159 Barrow st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Rooker, Rev. W. Y., 82 Beekman st.
Schroeder, D. D., Rev. John F., 3 St Clement's Place.
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Shimeall, Rev. Richard C., 12 10th st.
Smith, D. D., Rev Hugh, 216 West 20th st.
Southard, Rev. Samuel L., 23d st, near 4th Avenue.
Stocking, Rev. S. S., 142 Mercer street.
Sweetzer, Rev. Henry W., 117 Madison st.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, 2 Abingdon square.
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Williamson, Rev. Charles H., 68 Duane st.
Wilson, D. D., L. L. D., Rev. Bird, 206 West 20th st.

BROOKLYN

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Elijah D. Brigham.

Medical Examiners at New York—Doctors J K. Rodgers, A. E. Hosack, and S. S. Keene.

J. LEANDER STARR, General Agent.
EDWARD T. RICHARDSON, General Accountant.
For the United States and British N. A. Colonies.
Frederick R. Starr, Travelling Agent.

Part of the Capital is *permanently* invested in the United States, in the name of three of the Local Directors, as Trustees.

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J. LEANDER STARR, General Agent.
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